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Specializing in the Lore of American Business
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ALBANY, N. Y.

CLASS.....NO.....





HALL'S JOURNAL OF HEALTH.

FOR 1859.

"HEALTH IS A DUTY."—ANON.

"MEN CONSUME TOO MUCH FOOD AND TOO LITTLE PURE AIR;
THEY TAKE TOO MUCH MEDICINE AND TOO LITTLE EXERCISE."—*Ed.*

"I labor for the good time coming, when sickness and disease, except congenital, or from accident, will be regarded as the result of ignorance or animalism, and will degrade the individual in the estimation of the good, as much as drunkenness now does."—*IBID.*

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VOL. VI.

NEW-YORK :

PUBLISHED BY THE EDITOR, AT NO. 42 IRVING PLACE,
AND BY
TRUBNER & COMPANY, NO. 60 PATERNOSTER ROW, LONDON.
1860.



NOTES OF THE



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OF

HALL'S JOURNAL OF HEALTH.

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HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS : FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH ; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

We aim to show how Disease may be avoided, and that it is best, when sickness comes, to take no Medicine without consulting an educated Physician.

VOL. VI.]

JANUARY, 1859.

[No. 1.

NEW YEAR'S GREETING.

THE commencement of another year and a new volume, offers a fit occasion for the expression of our thanks for the kindly partiality with which our journal has been received by an indulgent press and public, in that our enterprise has been a success from the beginning, having been encouragingly profitable directly and indirectly, still more highly so ; hence we feel ourself under obligation to endeavor to make it more worthy of the universal appreciation in which it has been held. To this end, we have arranged to turn over everything connected with the publishing department to H. B. PRICE, a native of our city, known to every publishing house of any age in New York, as a gentleman of enterprise, energy and business promptitude, with an integrity which must command respect and ensure success. All letters therefore which pertain to dollars and cents, yearly subscriptions, or separate numbers, should be addressed to "Hall's Journal of Health, New York." All letters pertaining to the editorial department, or for professional advice, should be directed to Dr. W. W. HALL, New York. And while our indefatigable publisher gathers himself up to the work of doubling our circulation for eighteen hundred and fifty-nine, as good old fifty-eight did on fifty-seven, the editor, with a right good will and a merry heart, lays off his coat and takes up his pen for the labors of another year, trusting that as to his patrons, it will add no gray hair, deepen no furrow, and bring no tear, unless they be such as

will in their influences on the character and heart, the better prepare them for that more blessed world, where tears fall not and sickness never comes; where we shall be always well, always young, always good.

CIVILIZATION AND LONGEVITY.

NATIONS are prolific according to their degradation; as witness the teeming population of China, of India, and of interior Africa. When the Israelites had to work hard, and make brick, getting straw where they could, their numbers increased with great rapidity. The slaves of our own country have more children than their masters. From these facts it is clear, that moral degradation and severe physical labor, each largely increase the number of births.

But civilization presents a paradox. As social amelioration and domestic comforts have made large progress, the average term of human life has been strikingly increased, in that one person died yearly out of every thirty in the last century; while twenty-five years ago, it was found in the same great European States, England, France and Germany, that only one in thirty eight died annually. The present estimate is one out of forty.

At the same time, as civilization advances, the births decrease. Hence, as we progress in a rational civilization, human life is less doubtful, and the chances of its extension steadily increases. Hence with fewer births now than a hundred years ago, among the same number of persons, population is increasing in the more civilized countries, because people live longer in consequence of the social ameliorations of those countries. In the same direction looks the official announcement of M. Villermé, secretary of the poor law commissioners for Havre, that the average age of the rich was twelve years greater than that of the poor. The practical inference is this, that living comfortably is a means of avoiding sickness and of living long. The sooner, therefore, that we attain this end, of living in comfort, the better; while the speediest method of accomplishing it, is for all newly married persons to begin life by the practice of rigid economies, by the exercise and indulgence of plain tastes, and entertaining a manly contempt of the

opinion of others as to their style of living, as long as it does not degenerate into meanness—the expenditures being largely within the earnings—giving promise of an age of abundance, of ease and elevation.

BUCKWHEAT CAKES

And molasses, make a favorite winter dish for multitudes in winter time. Why not in summer also? We need in winter the food which contains most carbon; that is, the heat producing principle, something which will keep up the internal fires to compensate for the external cold. Meats, everything containing fat, are largely made of carbon, hence we instinctively eat heartily of meats in winter, but have small appetite for them in summer. The same instinct receives greedily the buckwheat cakes in winter, and turns from them in summer, while other forms of bread materials, meal and flour, are desired all the year. It is because buckwheat cakes are superior to bread as to fatty matter, while the syrup and butter used with them are almost entirely of carbon. So that there is nothing more suitable for a winter morning's breakfast than buckwheat cakes and molasses. In New York, where almost every kitchen is under the same roof with the dining room and parlors, the fumes arising from the baking of the cakes on the ordinary iron instrument which requires greasing, are not very desirable; this may be obviated by using a soap-stone griddle, which does not require to be greased to prevent the cakes from sticking. Children and delicate persons should use the finest white flour of buckwheat. The robust, who exercise or work a great deal in the open air, should use the buckwheat flour which contains all the bran, because the bran is the richest part, yielding more nutriment and strength.

If any unfortunate dyspeptic cannot tolerate them, such an one has only to let them alone, and there will be more of this luxury left to those who can eat them with pleasure and impunity, having had the wit to avoid eating them like a glutton. The simple fact that any given item of food "is not good for" one man, does not "set well" on the stomach, is no proof that

it is not positively beneficial to others, it is simply a proof that it is not good for him. This is a practical thought of considerable importance.

PORK AS FOOD.

"A fat hog is the very quintessence of scrofula and carbonic acid gas, and he who eats it must not expect thereby to build up a sound physical organism. While it contributes heat, not the twentieth part of it is nitrogen, the base of muscle." One of our cotemporaries cordially endorses the above sentiment as being sound practical truth, and says—"Fat pork was never designed for human food. It is material for breath and nothing more. See Liebig, and other organic chemists and physiologists. It makes no red meat or muscle. The prize fighter is not allowed to eat it. All that is not consumed by the lungs, remains to clog the body with fat."

The above is an average specimen of the twaddle which finds its way into the newspapers, and when once there, like the man with a cork leg, it never stops. It sounds racy, and for the sound, lazy editors scissor it out, never taking the trouble to analyze a single statement, or to summons up one of the hundreds of facts which have come under their own observation, and prove the absurdity of the quotation.

Without any theorizing on the subject, let any man raised on a farm, go back to the home of his childhood, and deny, if he can, that any day ever passed in which some part of a pig was not placed on his father's table.

Go to Virginia, to Tennessee, to Kentucky, the very land of hog and hominy; or let any one go with us to our own native county of Bourbon, and we will point him to the parents and to their children, who coming to town to school, were the associates of our childhood, and if promenaded along Broadway, the point which would attract the chief attention would be their giant size. To be specific, we will mention names of families, almost all six footers and nearing two hundred pounds. Whoever saw a Bedford or a Clay, or a Breckenridge that was a runt? Henry and Cassius M., and the peerless "Bob," for example—men as large in heart as in person—men who

never knew fear, and who in mental power and in natural eloquence rank among the foremost. There are also the Garrards, the Williams, the Spears, the Scotts, and going along the old "Lime Stone Road," we come in among the settlement of the Howards, measuring seven feet or more in their stockings; and not far from there were the Lyles, the "Infant John," measuring six and a half, perhaps, and perhaps more, with a "heft accordin."

Look at the article again: "A fat hog is the very quintessence of scrofula." Where is the proof? That a fat hog is made up of carbonic acid gas, as such, is a "whopper!" The biggest pig in a poke hasn't enough of carbonic acid gas in him when dead, to kill a cat. "Not one twentieth part of a pig is nitrogen." And suppose it isn't: not any part of pure milk, worth naming, is nitrogen, "the base of muscle," while in corn starch, tapioca, sago, arrow root, and sugar, there is not a particle, and yet they are by common consent allowed to be most excellent and healthful articles of food. It is acknowledged that fat pork "contributes heat, and is material for breath, nothing more." What of that? Every man and woman we ever saw, needs both "heat and breath." The sugar on our tables, the very best of Stewart's syrup, are as much the "quintessence" of "heat and breath" as "fat pork." "Fat pork is the material for breath and nothing more"—just as grass butter is! "Fat pork makes no red meat or muscle." Where is the proof? Besides how much of the "base of muscle" is there in a cart load of butter. A ton of arrowroot and a barrel of sugar would'nt "make red meat" enough to make a dinner for a mouse.

The fact is we don't care what Liebig, or any other Dutchman "says." We would'nt give a button for the mere *ipse dixit* of any man. We must open our eyes and use our brains, if we have any, and be willing learners of actual whole facts, and go where they carry us. We do not believe there is a man of mind enough to have obscured the lesser lights around him, in all this land, of whom it may not be said in literal truth, that on an average, a day never passed that he did not at some one of the three daily meals eat some portion of a pig. But responds the pork eater, "That may be so, but the ill effect of pork eating has not had time to make itself felt in them, but

that it is now manifesting itself in the decay of the present generation." But there is such an inconclusiveness in that kind of argument, that only a dolt would use it, especially when the assumption of the fact that the present generation is in a state of decay, is made in the face of a known truth, that the average length of human life is greater now than it has been in a thousand years. Hence we come back to the sentiment often expressed in this journal, that all the good things of this life were given us by a Loving Father, richly to enjoy, in moderation and thankfulness; the proof of the "goodness" of any thing being in the fact that whole communities have used it daily for generations, leaving sons stalwart in body, peerless in mind, with daughters as pure as the dew drop, and beautiful as the morning.

WEARING FLANNEL.

The very best thing that can be worn next the skin, in summer as well as winter, is common woolen flannel. One color has no advantage over another, except that white is more agreeable to the sight, it is more likely to "full up" in washing; but this may be almost entirely prevented, if done properly. Pour boiling hot strong soapsuds on the garment in a tub, let it alone until the hand can bear the water, then pour off and add clean water, boiling hot, let this stand also as before; pour off and add more boiling clean water, and when cool enough, merely squeeze the garment with the hands—no wringing or rubbing. Stretch it immediately on a line in the hot sun, or before a hot fire, and as the water settles at the most dependant part of the garment, press it out with the hand, and be careful to stretch the fabric as soon as the water is squeezed out, aiming as much as possible to keep the flannel hot until it is dry. If woolen garments are treated literally as above, they will remain pliable and soft until worn out.

Recent scientific experiments, carefully conducted, prove the truth of the popular sentiment, that woolen flannel is the best fabric to be worn next the skin, as it absorbs more moisture from the body than any other material, and by so doing, keeps the body more perfectly dry. Cotton absorbs the least,

hence the perspiration remains more on the skin, and being damp, the heat of the body is rapidly carried off by evaporation and suddenly cools when exercise ceases, the ill effects of which no intelligent mind need to be reminded of. Hence it is, that the common observation of all nations leads them to give their sailors woolen flannel shirts for all seasons and for all latitudes, as the best equalizers of the heat of the body.

THE HUMAN HAIR.

Baldness is considered a great calamity by many. It is brought on in many cases by wearing the hat too constantly, or by any other means which keeps the head too warm. Another cause of baldness is, the filthy practice of keeping the hair soaked in various kinds of grease, or allowing the scalp to remain unwashed for weeks and months together. Instead of throwing money away for any of the thousand inert, if not hurtful "hair restoratives" which meet the eye in every paper, our readers would do well to at least try the following wash: Pour three pints of hot water on four handfuls of the stems and leaves of the garden "box," boil it for fifteen minutes in a closed vessel, then pour it in an earthen jar, and let it stand ten hours; next strain the liquid and add three table spoons of cologne water; wash the head with this every morning, it is cleansing and tonic, and if the root bulbs of the hair are not destroyed (which is the case where the scalp looks smooth and shiny, and then there is no remedy,) the hair will begin to grow with vigor. If this wash fails after a few weeks perseverance, the baldness may be considered incurable, because the structure of hair growth is destroyed, the cogs and wheels are gone, and no power can replace them, short of that which made them first.

But a more certain and more easily understood method of restoring the hair, when such a thing is possible, is to strive to secure a larger share of general health; keeping the scalp clean in the meanwhile, by the judicious application of a moderately stiff brush; and a basin of plain old-fashioned soap-suds; for, as a general rule, baldness arises from one of three things—inattention, which brought on a decline of health

dirt, or stupidity. What for example could a woman expect better than an unsightly broad path of skull along the line where the hair is parted in front, when she has kept each particular hair on a constant strain at the root, at the same identical spot, from earliest "teens" to thirty, instead of changing the line slightly every month or two, or giving entire rest, by having no parting at all, but to carry the hair backward for a month or two at a time, or adjust it in any way which a correct taste and sense of appropriateness will readily suggest to a quick witted woman. In this way the delicate line of parting may be made to look rich and young to the confines of old age.

The judicious cultivation of the hair, that natural ornament, of which when possessed in its abundance, richness and beauty, all are pardonably proud, is most unaccountably neglected; for we are all conscious of the fact, that if the hair is plentiful and is handled with a pure taste, it will add to the impressiveness of any set of features.

As it is, the hair begins to fall before our girls are out of their "teens." In a room full of them, not one in a half dozen can boast of anything on the "back head" but a knot about the size of a hickory nut. If appearances are to the contrary, it will be found that it is a borrowed ornament, whose original owner is in the grave, or has parted with it for a few pennies, or glazy ribbon or gaudy handkerchief, to "raise another crop" just as rich and beautiful. The girls of Brittany and the lower Pyrenees, repair to the annual Hair Fairs in droves, where each one waits her turn for shearing, with her rich long hair combed out and hanging down to the waist. The most valued head of hair brings five dollars, and down to twenty cents, according to quantity and quality. One dollar, in fiery ribbons, violent colored calicos, and the like, is the average, bringing double these prices when taken to the Paris and London wholesale dealers. The weight of a marketable head of hair when first taken from the head is from twelve to sixteen ounces, or from three-quarters of a pound to a pound, under twelve not being "accepted," and over a pound, or sixteen ounces, especially if silken and long, bringing fabulous prices. Rare qualities have been sold at double the price of silver, weight for weight. Two hundred thou-

sand pounds of hair are shorn from the heads of young girls every year, to supply the demands of the Paris and London markets, and from these we derive our supplies.

The hair "growers" seem to be rather a degraded set of people, living in mud huts, in filthy community, garments so patched and worn as to scarcely hold together by their own weight. For once at least, fashion bows to profit, and the richest and most luxuriant head of black hair is accounted an incumbrance. Caps are worn by these people, so as to conceal the hair almost entirely. So, as far as personal appearance is concerned, it would seem of very little consequence whether they had any hair or not. But an important practical hint may be taken from this historical fact. Caps being thus worn there is no need for combs and pins and plaits and ties, and as a consequence no hair is strained at its root, nor is it distorted by being pulled against the grain—against its natural direction.

The Manillans have the longest, blackest and most glossy hair in the world. They do not wear caps at all, but allow the hair to fall back behind in its own natural looseness. Taking these two facts together, it would seem that one condition for having a fine head of hair is, that it should never be on a strain, and should hang pretty much in the direction of its growth, or if diverted at all, as from over the face, it should be in a gentle curve over and behind the ears, with a loose ribbon to keep it from spreading too much at the back of the neck, the hair hanging its length down the back.

The girls of Brittany wear their hair under their caps, so as to conceal it entirely, and those of Manilla having theirs still longer, more glossy and abundant, wear no caps at all but allow it to fall loose over the shoulders. One instructive circumstance connected with this richness of female ornament is, that in both, one condition is present; the hair is not strained against its natural direction, nor indeed is it strained at all. But there is one other condition in the case of the Manillans, which may aid in causing that superiority in length, glossiness, and abundance—it is not braided or tied, or knotted up in any way, but floating in perfect freedom—a thorough ventilation is allowed. It has been found by observant ladies, that when nature is aided in respect to ventilation,

by redding the hair very gently and freely night and morning with a fine tooth comb, its richness, glossiness, silkiness, and length, are all increased, as the following incident, related by a traveller strikingly illustrates. He stated that he fell in with a man, whose bearing indicated that he was a gentleman, one of position, and of unusual scholastic attainments; but without these, there was a singularity about him which would have forcibly arrested the attention of the most careless observer; his hair was the longest, most abundant, the most silkenly beautiful that he had ever observed in man or woman either, and more, he seemed to bestow a large share of his attention upon it, and he was evidently proud of it. He spent a great part of his time, when not necessarily engaged otherwise, in combing it, exhibiting in the operation a carefulness, a delicate and gentle tenderness, amounting almost to an affection. At night, he bound it up, so as not to be strained or tangled in any manner. Our traveller's curiosity was excited, and he rested not, until he learned that the gentleman in question was a minister of some religious sect, and that his order was debarred every personal adornment, except that of the hair, which was allowed to be cultivated and worn to any desired extent. The priest gave as his opinion that the success of his cultivation depended on gently combing it a good deal in the direction in which it grew, and preventing all strain beyond that of its own weight.

This mode of treating the hair is strikingly opposed to that prevalent among us, the practice being to begin, in almost infancy, to part the hair in front, and plait it, and knot it, and strain it, almost to pulling it out sideways, crossways and upwards; the ingenuity being taxed apparently to strain it in every direction, so it be contrary to that which it would naturally take; not only so, but the meanwhile it is kept saturated with any and every kind of grease, tallow, hog's fat and rancid butter, disguised, intermixed, or partially purified, and then with a flourish of trumpets and certificates, written by knavery, signed by stupidity, and published abroad unblushingly to the end, that while the fabricators and falsifiers make money, our daughters' heads become mangy, the hair dropping out, the scalp becoming diseased, giving head aches, dullness, smarting eyes and a dozen other correlative symptoms. Then comes a

subterfuge and a degradation both together, in order to make up for the deficiency, and some dead corpse is robbed, or some filthy Breton or Manillan is despoiled, the deception not being known until the marriage ceremony has made it too late to be remedied. Out upon it we say, these shams of ivory, and cotton batting and hair of people dirty or dead. Why, most of us young men, if we marry at all, have to risk marrying parts of half-a-dozen people at once.

The lessons learned by these statements are—

1. The hair of children should never be plaited, or braided, or twisted, or knotted.

2. Nothing should ever be put on it except simple pure water, and even this not until the scalp is cleaned.

3. The hair should be kept short. It would be a valuable accomplishment, if when a woman becomes a mother, a few lessons were taken from a good barber, so that the child's hair after the third year, might be trimmed by its mother once a week, only cutting off the longest hairs, by ever so little, so as to keep it of a uniform length. This practice is proper for male and female, old and young.

4. The hair should be always combed leisurely and for some considerable time, at least every morning, and neither brush or comb ought to be allowed to pass against the direction of the hair growth.

Pomatus and hair oils, and washes of every description are wholly pernicious and essentially disgusting, because they detain on the hair and scalp that dust and those animal excretions, which otherwise would fall off or be blown away. The most perfect cleanliness of the scalp, should be sedulously labored for, the first step being that of pure soft water (rained or distilled,) applied by rubbing it in upon the scalp, with the "balls" of the fingers, thus avoiding wetting the whole mass of hair when long; after it is thoroughly dried, then it should be patiently followed by a brushing in its dry state, in the direction of its growth. This is most assuredly the best way to give the hair all that beauty and polish of which it is susceptible. It is abundantly soon to allow the hair of girls to begin to grow long, on entering their fourteenth year, nor should it be allowed to be parted in front sooner than two or three years later, if there be any desire to have the "parting" delicate,

beautiful and rich. But all this while, there should be secured the same perfect cleanliness of scalp; the same daily ventilation at the roots; the same daily redding and brushing in its dry state, it being done leisurely and long; while the clipping should be made every fortnight, but only of those hairs which have outgrown the others, or which may have "split" at their ends. Do not "thin" the hair, only cut off the smallest length of the straggling or most lengthy; the object being a greater uniformity as to length, preventing thereby any undue or irregular straining in handling.

As the hair of most persons tends to curl in some direction, that direction should be noticed and cultivated, when a beautiful curling is desired.

As a general rule we would discourage any application to the hair, but if on some rare occasion, we desire to give greater firmness or durability to any particular adjustment of it, in curling or otherwise, a very weak solution of isinglass is the best thing that can be employed.

And if at times any "falling off" is observed, and it is desirable to arrest it sooner than mere cleanliness, and improved health would do it, one of the most accessible washes, is boiling water poured on tea leaves, which have already been used and allowed to stand twelve hours, then put in a bottle and used as a wash to the scalp, it should be of moderate strength. Another good wash is one grain of spirits of tannin, and six ounces of spirits of Castile soap, well rubbed in the head every morning, a table spoon or two at a time, until the hair ceases to fall off.

Curling tongs and papers are destructive to the hair. If any thing is used on an uncommon occasion, it should be silk, or the very softest paper as near the color of the hair as possible. The hair should not be tied at any time with a string, but loosely with a thin soft ribbon, or carried in a loose twist on the part of the neck about the line of the hair, so as to avoid all straining, especially against the direction of the hair growth. The almost universal custom of our women of drawing it up from behind, for the purpose of wearing it at the back of the head, or at the top, is contrary to good taste and physiological wisdom, the great point being to wear the hair without any strain upon its roots beyond its own weight, and loosely,

so as to afford a constant, free, and thorough ventilation. It is a great mistake that water "rots" the hair; it is accumulated dust and dirt and grease which does that. Water lightly applied to these accumulations, becomes hurtful by merely softening them, but if pure soft water is cleansingly applied, it is in every way beneficial.

GROWLERS.

Some people seem to be in their natural element when they are grumbling, snapping, and snarling at every body and every thing; and, if the present does not afford them a text, they make drafts on future possibilities of ill. "Here, Bridget, it is almost daylight, Monday morning; to-morrow is Tuesday, and next day Wednesday, half the week gone, and no washing done yet." But every body does not feed on green persimmons. We could tell of a missionary who has been in the far West for twenty-one years. For a great part of that time he has lived among Indians, small pox, fevers, agues, and cholera, and, although not yet "fifty," looks prematurely old. For the last year or two his parishioners have paid him about a dollar a month. But does he rave and rail about the "ingratitude of republics?" Very far from it. He looks at the bright side of things, like a philosopher, or rather like a practical Christian. "I hardly know what it is to be under the weather, and think myself greatly blessed, even in earthly comforts. My appetite and digestion are good. I weigh about two hundred pounds. I have not had a chill in twenty years, until two months ago; am never confined to bed, except while asleep. I have done a good deal of hard work, and can do a good deal yet, for a kind Providence has prospered me."

One of the best pieces of philosophy we have heard for a long time, was uttered in a song at the rehearsal of Dr. Ward's beautiful opera last season. We do not recollect the words, but the sentiment was, that this world was bright or dark, as we take it ourselves—a world of sunshine to the light-hearted and the truly good, but to lower natures it was drear enough. Come to think of it, the accomplished doctor and the sturdy

missionary have both good health to begin with, both rich too! the latter enjoying his wealth, in anticipation of being an "heir" to "mansions in the skies;" the former has a present "*usufruct*," could spare a million, and yet have a "plenty." With good health, a fine appetite, and a long purse, we rather think that most people could make this world one of flowers and smiles and sunshine. But to be old and sick and poor, and yet look upward through blinding tears of filial resignation, and say and feel "it is all right," that is only the Christian's feat; it is the miracle of religion.

SELF MEDICATION.

Of any four persons met successively on the street, three will strongly inveigh against taking medicine and against the doctors, and multitudes of publications are scattered through the land every day by a class of persons as reckless and impudent as they are ignorant, assuming to themselves the name of "reformers," their papers being the vehicles of their trumpery, making all sorts of imaginary and impossible statements as to the ravages of what they call "druggery," and fighting under the popular banner of "temperance," with maudlin professions about "progress," "human amelioration," "elevation of the masses," "equality," "fraternity," and all that, and last, but not least, pandering to the passions of a depraved nature, they stab secretly, and behind, and under cover of false garbs, the fundamental principles of our holy religion, and indeed of all religion, and by these means have got up such a hue and cry against physic, that even medical men, despicably weak-minded of course, take up the refrain, chime in with the prejudices of a gullible community, and are getting into the way of prescribing almost no medicine at all, in cases where it was urgently demanded, doing violence to their own better judgment, rather than incur the hazard of censure, in case the disease should take a fatal turn. On the other hand, as among the people themselves there is a most extraordinary paradox, in that they have fallen into the habit of swallowing medicine on their own responsibility, or by the advice of any ignoramus or knave who may happen to

fall in with them, and this too for ailments so trifling sometimes, that simple rest and warmth for a few hours would restore them to usual health.

Not long ago a lady near us gave a little girl a dose of castor oil for what appeared to her to be a little cold. This acted on the bowels freely, and, by weakening the system, took from it the power of throwing out the real disease on the surface, and the only child of wealthy parents died in forty-eight hours of undeveloped scarlet fever.

More recently, a man felt unwell, and concluded to cure himself by mixing with a pint of beer a tablespoonful of salt, a raw onion, and twenty-five cents worth of quinine. Soon after taking it, vomiting set in, and he died in twenty-four hours. Fools cannot die off too soon; but we earnestly advise all whose lives are of worth in the community in which they live that in any case where, in their own opinion, they are ill enough to require medicine, swallow not an atom by any body's advice, however simple the remedy may appear, but send at once for a respectable physician. The remedy advised may do no harm, if it does no good; but even in that event, it may cause a loss of time in waiting for its effects which no medical skill may be able to make up for.

WARMING HOUSES.

Good wood burned in fire-places, as in glad days gone by, never to return, is the most healthful of all methods for warming rooms. But the cost of wood renders this use of it impracticable in our large cities at the North.

The next most economical plan is to burn it in stoves. The temperature and quality of the atmosphere of a room heated with wood burned in an old-fashioned ten plate stove, when the thermometer without is hugging zero, compared with the insufficient heat of a common open grate for coal, or the heavy suffocating warmth in furnace heated apartments, is perfectly delightful. The ten plate stove gives a genial warmth, while that from coal is harsh and dry, irritating to the lungs, and giving feverishness to the skin.

Twenty dollars worth of solid sapling oak or hickory wood, at

seven dollars a cord, will keep a room of three hundred square feet agreeably warm from the first of October until the first of May. An open grate will require three tons of anthracite coal for the same time at five dollars a ton; but, for a portion of the time, it will not keep a sitting apartment comfortably warm. Half that quantity of coal burned in a good coal stove will be amply sufficient for the same room and time, two thousand pounds, or twenty-five bushels, being a New York ton. Coal evaporates three times as much water as wood, pound for pound, but wood has a great deal of oxygen in it; anthracite coal has none; hence coal consumes the oxygen of the air of a room very rapidly. Forty pounds of coal renders unfit for respiration in twelve hours forty-two thousand gallons of air, all of which, and five times as much more air, is carried up the chimney. No wonder we call it "a draught" up the chimney. Pound for pound, charcoal gives out the most heat, for it is almost pure carbon. But it takes a hundred pounds of wood to make twenty-five pounds of charcoal. Hard coal gives ninety per cent. of heat. Common charcoal gives out a hundred per cent. of heat. Hard coal, stone coal, anthracite coal—all are the same thing—gives out ninety per cent., and wood twenty-five per cent. Soft coal, bituminous coal, such as the Liverpool, Cumberland, and Pittsburgh, gives out from sixty to ninety per cent. of "carbon," which we here use as the synonyme of heat.

What is called "coke" is the charcoal of coal, makes a cheerful fire, and is almost as cleanly as wood to handle.

Peat is half decayed, or rather half fossilized wood—the half-way house between wood and coal. Bituminous or soft coal is still nearer the fossil state, while anthracite coal is the real "stone" coal. The difference between anthracite or hard coal, and bituminous or soft coal is—the latter has not been as long under the influences which convert vegetable matter into coal; whether higher heat or higher pressure, or both, is conjectural. The gas of our dwellings is obtained from soft or bituminous coal; hence hard coal is soft coal without the gas, or the gas having been used up in some other way.

There are two kinds of anthracite coal, red ash and white ash; the latter is used for furnaces and ranges, or cooking purposes, because it does not "clinker"—that is, its cinders do

not melt and run together, and thus clog up the furnace and destroy the draught. But for open grates the "Schuylkill peach orchard red ash" coal is best for five reasons:—1. It kindles easier. 2. It burns with a more cheerful blaze. 3. The edges of each ash are smoother, while the edges of the white ash are jagged, "saw-like," so said by those who have examined both with a microscope. 4. It is less dusty than white ash. 5. Thirty pounds of red ash give out as much heat as thirty-six pounds of white ash. The ash of the red is near the color of iron rust; that of the other is more like wood ashes, whitish.

But coal is not always coal. Of two loads of anthracite coal standing side by side, one will yield double the heat given out by the other, and yet nine persons out of ten can perceive no difference—at least they are unable to tell which is the better load. Thus it is that some dealers advertise to sell coal for five, eight, or ten dimes less a ton than other persons, and the poor and the unwisely economical crowd to them, thinking they are getting "great bargains." Such coal would not be taken as a gift by honorable dealers, because they see at once it has "bone" in it—that is, they know that if a scuttle full is burnt, a large per centage, as high as fifty, will be left in the grate in lumps of the color of a burnt bone. Wash it in water, and it is still white, and is wholly useless. Burn fifty pounds of Truslow's coal, and it will leave some five or six pounds of ashes and cinders, while the same amount of advertised "cheap" coal will leave ten or twenty pounds. We have "experimented" in coal, and have a "feeling sense" of its merits. In proportion as a load of coal has broad flat pieces, and of a dull or coal-dust look, it is "bony." If the lumps are of a smooth, shiny black, and in pieces as "broad as they are long"—that is, approaching a "square fracture"—it is the genuine article. The very offer to sell coal fifty cents or more cheaper than the ruling price is suspicious. One of three things is certain—1. Somebody has not got pay for it, and never will. 2. The advertiser is "hard up." 3. Or he is selling an inferior article, and knows it. An unfortunate gentleman, unfortunate because he has no wife to show him how to spend his money, inquired of the *Tribune* not long ago, what was the best distribution he could make of a surplus of

some scores of thousands. One way of doing great good to the honest and struggling poor would be to purchase the best quality of coal in midsummer, and sell it only to poor people, who purchase by the peck or half bushel, at cost only. This would be a true and useful benevolence—nothing of the sham, soup-kitchen order, which helps to make beggars rather than to raise them out of their beggared condition. Giving degrades the recipient. Helping encourages and elevates. The truest charity is to help the helpless to help themselves. This it is that makes men of them, instead of encouraging them into whining beggary.

From indifference or motives of convenience, or false economy, the majority will use coal stoves and furnaces. To heat houses by the latter, placed in the cellar or basement, and conveyed to all parts of the house by tin pipes, is becoming almost universal. It is ruinous to the wood work of a building, ruinous to the health of the inmates, and is the fruitful cause of many house burnings, as builders do not seem to know how to construct a house which cannot be set on fire by means of flues or heating pipes, or the persons who employ them to build are too parsimonious to expend money enough to secure perfect safety. Between the two, scarcely one furnace-heated house in a thousand is safe from fire.

It is pretty well known that furnaces fail to make our houses comfortably warm at ten degrees above zero; hence many have both furnaces and grates. Up to this present writing, we have never heard of a furnace which is perfectly free from gas or other odor. The very best have been complained of to us. "Bartlett's" furnace is said to be the nearest to giving a pure heat ever yet invented; it is constructed on philosophical principles, the air itself not being "burnt" by coming in contact with red hot iron, while the great economy of its use is undeniable.

Calvin Pepper, of Albany, New York, claims that if common coal gas be directed into a body of sand, it can be lighted with a match in an instant, making the sand hot enough in one minute, with two cents worth of gas, to keep a common-sized room comfortably warm in winter for eight hours, giving a flame without smoke, or odor of any kind. Time must be allowed to verify these statements.

Next to a wood fire, the hot water pipe system gives the most genial heat, as it does not consume the oxygen of the air to anything like the extent which must result from the air coming in contact with hot iron. The nearer the heat emanates from the floor the better, not only because warm air naturally ascends, but also because, when a room is heated from the ceiling, the head is kept too warm, and serious ailments ensue.

Ten years the price of this Journal may be saved any family which uses coal largely, by remembering that the quantity of coal is determined as accurately by measurement as by one of Fairbank's best scales. A bin or box of thirty-four and a half feet cubical, holds exactly one ton of two thousand pounds of white ash coal, such as is used in ranges, stoves, and furnaces, but it takes thirty-six cubical feet for one ton or two thousand pounds of red ash coal, such as New Yorkers use, for grates. It is perhaps known to few, that no coal dealer in Gotham ever, by any possibility, sells a lawful ton of coal, although he is very clear of purchasing less than a lawful ton of twenty-two hundred and forty pounds, or twenty-eight bushels, each bushel being eighty pounds. A bin which will hold an honest ton of red ash coal should measure forty feet cubical—that is the internal length, breadth and height of the bin multiplied together—thus, four feet broad, five feet long, two feet deep. A seam of coal four feet thick, spreading over an acre, yields five thousand tons, and will make steam enough to do the work of sixteen hundred men for twenty of the best years of their life.

A seam or block of coal as it is in the earth, measuring one yard each way, yields a ton. And when it is remembered that there are two hundred thousand square miles of coal fields already known in the world, and each square mile yields three million tons, it is perfectly clear that there is coal enough left in the world to keep us all warm, and supply all our other fuel necessities for a million of years, as few families use more than fifteen tons a year, although a good-sized steamship consumes six tons an hour. The Adriatic consumes three thousand tons to England and back, as much in one round trip, as would supply a common family for two hundred years.

HOW HE LIVED SO LONG.

ESTEEMED FRIEND.

In the article on Tea and Coffee in the Journal for November, you almost describe my manner of life from my youth up. As far back as memory serves, I never could eat, drink or swallow anything with pleasure, hotter or colder than the blood, hence whiskey, rum and brandy, were an abomination in my eyes.

Cold spring water I never drank if I could help it. If memory is correct, about fifty years ago, when looking in a tumbler of water through a microscope, I saw a shoal of small fishes sporting in the water. Thinks I to myself, if we must swallow eels, it may be well to boil them first. From that day cold tea and cold coffee without milk or sugar has been my drink between meals; at breakfast and dinner, half a pint of coffee without sugar. I never use milk in either tea or coffee. I eat of all the fruits in their season, but they must first pass through the fire in the shape of pies, tarts or sweet-meats. Beets, carrots, and turnips, I eat in moderation; but parsnips are my favorites. Cabbage, lettuce, celery and cucumbers, are proper food for cows. Pickles, and the smell of vinegar, my soul abhorreth. I nursed among the sick seventeen summers, when the yellow fever was in New York; the rooms were always sprinkled with vinegar. Since then, my nose hates sour kroust.

Except in hearing, I am not sensible of any decay during the two years just passed. I rise at seven, A. M., breakfast at eight, dine at twelve, M., tea at five, P. M.; never eat between meals; never eat enough. I walk without a staff, sleep without rocking, and eat beef steaks without the help of brandy, bitters, or Brandreth's pills. I select the saplings from the wood pile daily; with my buck and saw I cut them in pieces, four inches long. This feeds the stove, warms the room, and drives dull care away.

Thine, with respect.

GRANT THORBURN, SENR.,

Aged 85 years and 9 months.
New Haven, Nov. 13, 1858.

REAL CORN BREAD.

A corn dodger is not now what it used to be. Originally it was a corn meal dumpling. In very early Kentucky times, the universal dinner, winter and spring at every farm house in the state, was a piece of middling bacon, boiled with cabbage, turnips, greens, collards, or sprouts, cabbage sprouts, according to the season. The pot, if the family was a large one, contained about ten gallons, and was nearly filled with clean pure water, the middlings and the greens were put in at the proper time, to give them a sufficient cooking. Almost always, the cook would make with water and corn meal and a little salt, dough balls, throw them into the pot, and boil them thoroughly with the rest. These were called *dodgers*, from the motion given them by the boiling water in the pot. They eat very well, and give a considerable variety to a dinner of bacon and collards. A dodger in modern times is corn bread baked in a roll about the size of your hand, and about three times as thick, and in my judgment is not a veritable first rate dodger, unless when on the table it bears the impress of the cook's fingers on it, in placing it in the oven to bake.

A pone of bread is corn bread baked in a skillet or small oven. The skillet or oven when at the proper heat is filled with corn dough, and baked, and when baked and turned out, is a pone of bread.

A hoe cake is not now what it used to be. I do not believe there will ever be any more good hoe cakes baked. I have an unextinguishable longing for hoe cake—real hoe cake, such as the black woman Jinny, my mother's cook always baked. It gets its name from the mode of baking. It was originally baked upon a hoe. An old hoe, (a hoe was one of our primitive implements of agriculture, but now almost out of use,) which had been worn bright, and the handle out, was placed upon live coals of fire, with the eye down, and on it the cake was baked. Now, hoe cake is baked upon a griddle, or was before cooking stoves came into use. Do you know what a griddle is? Of course you do. It just occurs to me, may not the cooking stove militate against hoe cake? The griddle I believe has been displaced by it altogether, and I now have an idea that good hoe cakes can be baked only on a hoe or on a griddle.

Corn dodger, corn pone and hoe cakes are different only in the baking. The meal is prepared for each, precisely in the same way. Take as much meal as you want, some salt, and enough pure water to knead the mass. Mix it well, let it stand some 15 or 20 minutes, not longer, as this will be long enough to saturate perfectly every particle of meal, bake on the griddle for hoe cake, and in the oven or skillet for dodger and pone. The griddle or oven must be made hot enough to bake, but not *to burn*, but with a quick heat. The lid must be heated also before putting it on the skillet or oven, and that heat must be kept up with coals of fire placed on it, as these must be around and under the oven. The griddle must be well supplied with live coals under it. The hoe cake must be put on thin, not more than or quite as thick as your fore finger; when brown, it must be turned, and both sides baked to a rich brown color. There must be no burning—baking is the idea. Yet the baking must be done with a quick lively heat, the quicker the better. *Saleratus* and *soda*, *procul o procul!* Let there be nothing but water and salt. G. W. W.

The above was written by a son of Kentucky, himself one of her best ornaments, and is authentic.

SOFTENING OF THE BRAIN

Is a disease for which there is no known remedy: its progress is slow, steady, and resistless as an avalanche, and body and mind go out together. It generally comes on with a gradual loss of sight, while the health of the remainder of the body is usually good. The younger son of the "Iron Duke" has recently died of this disease, which is becoming of more frequent occurrence than formerly. For eight long years he had been totally blind, and had amused himself with making willow baskets. It usually attacks men who have overworked their minds. But Lord Charles was neither a student nor a roué; but, being a man of great wealth, he lived at his ease. There were no sufficient inducements to mental and bodily activities—hence mental and physical stagnation first, then disorganization; and he died prematurely, in the midst of his millions.

Multitudes think it a hard necessity to tug and toil for daily bread, or that it should require their undivided energies of body and mind in planning and contriving and laboring to maintain their position. This is not a hard, but a happy necessity, as these very activities are not only the preservatives of body and mind, but are productive of those utilities which hasten human progress, develop our powers, elevate the people, and happify mankind.

DIETING FOR HEALTH

Has sent many an one to the grave, and will send many more, because it is done injudiciously or ignorantly. One man omits his dinner by a herculean effort, and thinking he has accomplished wonders, expects wonderful results, but by the time supper is ready he feels as hungry as a dog, and eats like one, fast, furious and long. Next day he is worse, and "don't believe in dieting" for the remainder of life.

Others set out to starve themselves into health, until the system is reduced so low that it has no power of resuscitation, and the man dies.

To diet wisely, does not imply a total abstinence from all food, but the taking of just enough, or of a quality adapted to the nature of the case. Loose bowels weaken very rapidly—total abstinence from all food increases the debility. In this case food should be taken, which while it tends to arrest the disease, imparts nutriment and strength to the system. In this case, rest on a bed, and eating boiled rice, after it has been parched like coffee, will cure three cases out of four of common diarrhoea in a day or two.

Others think that in order to diet effectually, it is all important to do without meat, but allow themselves the widest liberty in all else. But in many cases, in dyspeptic conditions of the system particularly, the course ought to be reversed, because meat is converted into nutriment with the expenditure of less stomach power than vegetables, while a given amount of work does three times as much good, gives three times as much nutriment and strength as vegetable food would.

These "principles" merit consideration, and are more fully stated in our new dollar book on "Health and Disease."

NOTICES, &c.

The Christ Child; one of the publications of the General Protestant Episcopal S. S. Union. A Christmas book for children; illustrating by a charming little story, the value of Heaven born charity in connection with those beautiful words of the Saviour, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"*Philip and Arthur*," or 'Story of the Chatterton Children,' issued by the same Society; instructive to parents as well as children, giving practical lessons in narrative form, in that most difficult and responsible of all family duties, the rearing of our children; teaching the young impressively, that beginning each day well, is to begin life well, and secures for both, the sunshine of true enjoyment and prosperity; while those who are forgetful of duty and are selfish, bring upon themselves a series of disappointments and heart aches, which make of life a miserable failure.

Blackwood's Magazine, \$3 a year, has greatly added to the practical interest of its pages for some months past, by a series of popularized scientific articles on physiological subjects—Animal Heat, Respiration, Circulation, &c., &c.

For six months past we have missed from our exchange table that safe and instructive family monthly "*The Home*," of Buffalo. We hope it will come regularly hereafter.

Godey's Lady's Book for January may well tempt a practical man or woman to subscribe for it, if the three dollars had to be earned by day's work. Mrs. Skimmilk says, for example that "All those who have lived to any purpose in the world, have lived methodically." There is serious truth in that statement, one by which a young man may select with great certainty, a wife worth having. Had we fallen on one who kept things "in a muddle," who never knew where to find a thing when wanted, we really think we should have predestinated indefinitely, especially as we never failed to find that unmethodical people were always dirty, without tidiness or neatness except for the briefest space. Then there are Dr. Wilson's health items, short, wise, timely. The reading of the "Unexpected Visitor" shows at a glance the striking difference between a helpless and a handy wife, the immeasurable distance between the woman who can make circumstances serve her, and the good-for-nothing creature who is "terribly put out" unless every thing is arranged to her hand by somebody else. Next there is "A Days Journey" by Alice B. Haven, so full of human nature, as to equally instruct, "good and bad." Wonder if "Mrs. Graves" is the only woman who always comes home from a visit or a shopping ill-natured and cross? What a devilish quality ill nature is in any body, but in a woman, what depth of degradation!

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

We aim to show how Disease may be avoided, and that it is best, when sickness comes, to take no Medicine without consulting an educated Physician.

VOL. VI.]

FEBRUARY, 1859.

[No. 2.

CONSUMPTION—ITS NEW CURE.

MEN of intelligence and reflection are falling into the habit of requiring something more of the physician than his advice and his medicine. They have a curiosity to know what the remedy is, and how it is expected to effect a cure. Within the last few months millions of people have been made acquainted with a very hard word, with the previous existence of which they perhaps never had any knowledge. But it is often desirable that men of an inquiring turn of mind should extend the circle of their acquaintance, &c. "Hypophosphite" has been introduced into very many families, and received with a welcome; the other part of the name is lime. It reads in full thus: "Hypophosphite Lime," and is claimed to have ability to treat successfully scrofula, consumption of the bowels, and consumption itself. The words run thus: "The cure of consumption in the second and third (the last, Ed.) stages, except when the existing lesion of the lungs is of itself sufficient to produce death." That is, "cures consumption in all cases where there are lungs enough left to live upon." It was reported, at the time of General Jackson's death, that on the examination of the body it was found that one-third of his lungs had been destroyed, and that there was conclusive evidence that such destruction had been occasioned twenty years before. If this be true, then it follows that a man who has two-thirds of his lungs left may live twenty years in reasonable health. Therefore, "Hypophosphite Lime" can cure

"all cases" of consumption if only one-third of the lungs are destroyed.

Now, as the lungs of a good-sized man hold (that is, measure) two hundred and fifty cubic inches of air—or, in other words, can emit, after one full breath, about six tincupfulls of air, it in good health, it follows that if he has consumptive symptoms, be they ever so aggravated, if he is still able to measure, to expire four pints or two quarts or half a gallon, he can "in all cases" be cured by HYPOPHOSPHITE LIME, M. D., Esq. Any person, then, who is in the latter stages of consumption, must take two steps preparatory to discovering one more essential; one is merely for "satisfaction," and the other indispensable, first pay us a fair fee, according to his ability, for finding to the fraction of an inch, before his own eyes, and to his full satisfaction, how much air his lungs measure out, which we can do in two minutes, with mathematical demonstrability, and then if he can, at one full outbreathing, emit one hundred and sixty-six and two-third inches of air, and Hypophosphite Lime will cure "in all cases."

How do we know that? "Why, all the papers say so;" and that is conclusive enough of its truth in the estimation of a good many people. This being fixed, how will the cure be effected? We will now drop all round abouts, premising that oil of vitriol be poured on some burnt bones, and the ashes of seaweed be stirred in (oil of vitriol is powerful, and anything that has "sea" attached to it has great health properties in the estimation of every body,) and then allowed to settle, pour off, then pour on boiling water, stir, let settle, pour off, and dry the remnant, and we will have in the shape of the purest whitest powder a pretty good idea of the Hypophosphite of Lime and Soda. As much of this as will rest on a twenty-five cent piece, taken daily in sweetened water, one-third at a time, is the curer of consumption in its last stages, if two-thirds of the lungs are left. How?

We know that the human body has bones in it. We know that healthy bones contain phosphorus. We know that in consumption the bones have not enough of phosphorus.

All this is plain sailing. The next step, however, brings us right jam up against a mountain of brass; you can't look it out of countenance, for the looker gets out of countenance

instead of the lookee, from being reminded of the fact how little he knows. For example, we do not know what other things besides phosphorus the system needs when in a consumptive condition. The most learned chemists and physiologists have not been able to decide whether phosphorus exists in the system with oxygen in it, or with none—that is, we don't know in what shape the system needs phosphorus, nor whether it is to be had outside the body in the shape in which the body will take hold of it and appropriate it to building purposes. Dr. Gregory, of Edinburgh, says it is absurd to suppose that it can exist in the body without oxygen; but Dr. Churchill, on the ground that Dr. Gregory is entirely wrong, “deduced” that if given to the body in the shape in which it combines oxygen with itself, it would cure consumption; and, as the Hypophosphite of Lime fulfils that condition, he advocates its employment.

Thus it is that the very theory that Hypophosphites are good in consumption is founded on assuming as a fact what eminent men strongly deny.

But, without wasting time in discussing mere theories, practical men have put the matter to a direct test, and have reported that the Hypophosphites of Lime and Soda are of no curative value whatever in consumption; that the least that can be said of them is—they neither do good nor harm—but, if anything, they do harm by the loss of time in using them, which might have been better employed in other ways. We therefore repeat the assertion of our last number, that the best things to take in any and all cases of consumption are exercise, substantial food, and out-door air in large but due proportions, and that without these no case of consumptive disease has ever been successfully treated by any man, living or dead.

CELLARS.

THERE ought to be no cellar in any family dwelling. The house should be one or two feet above ground, with a trench around it a foot deep, so that the surface of the earth immediately under the floor should be always kept dry to the depth of several inches, and there should be open spaces in the

"under-pinning," so as to allow a free circulation of air at all times.

New York has the reputation of being about the sickliest city in the world—that is, a larger number of persons die in it during a year, in proportion to the population, than in any other first-class city in Christendom, the mortality of which is reliably reported.

There is reason to believe that moral causes originate a very large number of the deaths in New York city every year. But among the physical causes is the faulty construction of dwelling-houses, and no unimportant item is the cellar, which is under the whole building, its floor being, on an average fourteen feet beneath the level of the street. The only door of the cellar opens into the lower hall or passage. Through this door the servants pass many times every day for fuel and the ordinary articles of cooking, and at every opening a strong current of air rushes and passes upward, and impregnates every room of the building. That air is always close, raw and damp, and saturated with the effluvia given out by decaying vegetables, bones, meats, rotten wood, and offall of every conceivable description; for be it remembered that the larger houses are so contrived that, by a convenient arrangement, the ashes from the kitchen fire, with all the articles swept from a kitchen floor, or usually thrown into a kitchen fire place, are let down into the cellar into one promiscuous heap, to be cleaned out in the spring, or fall, or both. We have seen half a dozen cart loads borne away at a single time from five-story brown stone fronts. In addition, many houses are so constructed, that all the water from the kitchen, dish-water, wash-water, soap suds, floor washings, and the like, pass into the "sink," as it is called, which is in the cellar, which is a hole dug in the earth or sand, and covered over, to be passed off into the street drain; but, before it passes off, the earth becomes saturated, and a noisome effluvia is always rising day and night, winter and summer.

Still further, our magnificent mansions have the privy under one and the same roof with cellar, chamber, and parlor; and that its sink should not become saturated, and that its effluvia should not arise more or less, or in some other manner make its way into the cellar, is an impossibility.

That such arrangements should prevail in three houses out of four in an intelligent community is certainly not very creditable.

Not long ago we had occasion to go into the cellar of a store on Broadway, near the Park, and, in looking for some article, we had occasion to pass the privy of the establishment, which was immediately under the grating over which every person had to pass to enter the store. The sights on wall, floor, seats, &c., were simply incredible; yet into this temple of filth gentlemanly proprietors and well-dressed clerks enter often daily, and within the next three minutes are chatting at the breadth of half a counter with the fashion of New York!

In houses already built, we suggest that a hole six, eight, or ten inches square, be cut in or near the cellar ceiling, leading at some distance up into the chimney, where, meeting with the hot air, a forcible draft would be made upwards and outwards, and thus secure a constant and thorough cellar ventilation. Every family should, in addition, fasten up the internal cellar entrance, and let it be from without the house through a door opening into the yard or back area, and thus make it impossible for the foul air of the cellar to find its way into the sitting rooms and chambers of the whole household.

"CAREWORN"

Is a familiar expression, and conjures at once an image of a face so pale and sad as to show that its owner was utterly disheartened, was weary of himself, of life, and of all the world besides. Many such are met any day in our public streets, feeding upon what is destroying them. It is moral medicine which these unfortunates require; but unhappily the places where the "balm" for sorrow is to be had, free of cost, is not frequented by those who most need its healing power. But calling in at one of these moral "dispensaries" on Fifth Avenue, during the "crisis of '57," we gathered up some prescriptions from the "Doctor" of Divinity which we think ought to be spread broadcast over the whole country as of enduring value; for in cases not a few we have found that it was

a diseased mind which was wasting the body into the grave, and no drop or drug, or pill, or bolus known to the apothecary could avail to break up the malady of the heart. And not wishing to assume responsibilities out of our *present* line, we will use the identical words of the great prescriber, leaving it to the reader to compare and find out whether it be according to the law and testimony :

Trials increase with age, but the path of the just shineth more and more unto the perfect day.

Thinking over past trials, in order to rectify them, is most unavailing.

Each trial has its errand—as a bullet its billet. Receive each trial as from God.

Cultivate the habit of regarding daily vexations as trifles.

Never be troubled with trifles, and soon all trouble will appear as trifling.

Daily educate your mind to turn away from trials.

We can't lessen our trials by thinking on them.

You can't mend them by brooding over them.

Your motto should be—"Look forward and go forward."

Let past troubles go, except for thanks or penitence.

Nothing so kills fretfulness as advancing in duty.

Meet a fire with a new fire ; meet one engrossing trouble by zeal in some important duty or enterprise.

Many hearts may even now be fretting about yesterday's trials, or to-morrow's engagements.

Don't dwell too much on seeking for consolation. Blessed are they which "endure."

The more disinterested, the more happy will you be. Throw more of self overboard in a storm, and the lighter will the vessel be left.

Trouble not about want of success in worldly business, or that wealth is endangered, or is departing, or is gone.

Aim to reap benefit from your trials.

All unnecessary care tends to evil.

Heaven is perfect freedom from care ; Hell is complete vexation.

Examine how we have fallen into a fretful temper.

The cure of fretful care is in religion.

Reflective brooding makes our cares greater.

To nurse our cares is to create more of them.

Trouble comes like a thunderbolt sometimes in a family; and thus are irreligious men daily now driven over the brink of drunkenness, insanity, and suicide.

We don't know how much material wealth has been consumed in the late commercial disasters; but the wear and tear of anxiety, and the shortening of life, must be computed by hundreds of millions.

When trials come without our own fault, it is wrong to brood over them and to fret.

POVERTY, DISEASE, AND CRIME,

Go together; so do thrift, health, and good citizenship. The panacea for human sorrow is not the removal of poverty. That will not reach the root of the evil. Make a child good, and you give good assurance against idleness, beggary, and wasting disease. Teach a child to be clean, to be truthful, to hate all wrong doing, to be industrious and saving, and with a thorough education in "reading, writing, and arithmetic," you make him rich beyond the inheritance of paternal millions. Poverty is neither a curse nor a crime. Had we the peopling of a world like this, with present views of human nature and human need, we would turn every son and daughter into the great harvest field of life without a shirt to the back or an implement to the hand. The necessity for "device" has been the material salvation of the human family. No children are so utterly worthless as those who never knew an obstacle between an expressed desire and its gratification. No child is so irretrievably ruined as the one whose parent is its slave. Let every one enter the world with an income, and it would, under the present constitution of things, become, within a century, a world of idleness, gluttony, and havoc-making disease; so that while it is true that, in one sense of the word, "the destruction of the poor is their poverty," it is, in another sense, not less demonstrable, that poverty is the material safety of the race—as witness the brightest, highest names in history, ancient or modern. Poverty has been the main stimulus in almost all sublime lives; at the same time, it goads

men to the commission of the gravest crimes. What makes the difference? Not certainly what we call "intelligence," mere "education," about which unbalanced minds so constantly prate, as an infallible cure for human woe, the certain means of human weal.

Mere "education," in the common acceptance of the term, makes a man a better saint or a bigger devil, according to the direction taken in the outset; and that direction is the result of the instillation, or its neglect, *from the first year of life*, of those principles of human conduct imparted by actions as well as words, and which are founded in "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;" for "against such there is no law." Let the reader go over all the qualities just named, and consider for a moment how not one of them is inseparable from the character of a gentleman and an honest man; and, if all were such, it is easy to see that this would be a world of thrift, of enjoyment, and elevation. If, therefore, the words quoted are interpreted aright, they mean that in proportion as men follow out in their daily conduct the great principles of love, goodness, and temperance, however limited may be their "education," they escape human suffering for all time, as far as that may arise from causes within themselves. The surest way, therefore, to beatify the human race permanently, is not to begin at the half-way house, by endeavoring to banish poverty and existing disease. We must begin at the beginning, and make men good by diligently sowing the seeds of "love," and "goodness," and "temperance," while yet in early infancy. This high, holy, and important duty, belongs to parents, and ought to be delegated to no others. But the fashion of the times—and one most widely prevalent—is to turn over this first of all duties to Sunday school teachers, many of whom are in their teens; and not a few personally ignorant of the "great salvation." As far as the children of professing Christians are concerned, and as far as Sunday schools, as now too generally conducted practically, take the early religious instruction of children in the distinctive sentiments of their faith out of the parents' hands, and commit it to the unfledged, who themselves need to be taught, it were better that they, as now generally con-

ducted, and as to their tendencies in relation to the children of the church, had never been heard of.

"A thorough education," a "superior education" of all young people, is not the panacea for the world's ills; will never free it from destitution, crime, disease, and premature death, using these terms in their general accepted sense. We must go behind the school teacher, because the child's destiny is shaped before it enters the A B C school-room; direction is given to its goings-out, to a very great extent, before it leaves its mother's lap, and while yet it is toddling about the floor and amusing itself with its toys; and among the first things may be mentioned frankness, truthfulness, consistency, and affection. If an infant sees these in its parents, day by day, in all things, it will grow up to be like them with encouraging certainty, paving the way for a parental influence in teachings higher and still more important, which will form the character in such a mould as will make it safe for all time.

Father and mother are equally bound to do all within their power in forwarding these primary educations; but as the mother is always at home, and possesses the warmer and more entire affection and confidence of the child, a higher share of the responsibility rests on her; and as over her the clergyman who preaches to her every Sabbath has a commanding influence, we come back to the two first truths. First—

The clergy of all denominations must wake up to a greater diligence in urging mothers to an imitation of Hannah of old, whose concern began before little Samuel saw the light of day, and which concern never flagged, until he was officially committed to the temple. Mothers should be taught that the bedewing influence of meditative piety should be shed on the child's nature when "as yet it is not," and they should be urged unceasingly to follow it up day by day, until the character is fully formed. To do all this properly, mothers, amid the toils and trials and discouragements of daily life, need counsel, and sympathy, and help from the minister—given, not from the stately pulpit, but from the daily greeting and the friendly fireside call, where there is a felt confidence and a felt sympathy, the imparting and the reception of which are both happyfying.

Thus acting, the clergyman of an ordinary congregation

would, with other necessary duties, have his time fully employed. Second—to do that, others should see to it that his temporal wants are promptly, fully, and liberally met, and this devolves on the people of his charge. In short, the only hope of a world's permanent redemption from crime and disease is in a faithful ministry, well paid by the people, to enable them to give their whole time to the care of the flock over which they are the shepherds. And to make a beginning, let the reader lay down this page and rest not until he has done all he could to secure for his minister an abundant support; nor rest here. If that minister fails of an entire consecration of himself to the faithful performance of what has been marked out, turn him out as unworthy of his hire, and even if in all things else he be a very Gabriel.

We may as well wake up to the fact first as last, that all modes of "reform" of human elevation will fail, which are anything short of preventives, and that efforts for the amelioration of the condition of mankind, to be permanently successful, must reach behind the college, the academy, the Sunday school, they must reach to the infant child—must go before its birth—must operate through a mother's prayers and tears, and bedewing piety. The Editor hopes that abler minds will carry out the idea, the subject having been suggested by a letter from a rich man, without family, who desires to lay out some scores of thousands of dollars in a manner which shall most certainly accomplish the highest results. He has already spent much time and large sums of money in diffusing information which was calculated to benefit the masses, and especially the poor. Having been the architect of his own fortunes, he has not, in his social and pecuniary elevation, forgotten those who are now enduring that grinding poverty through which he once passed himself, and knowing its hardships, its temptations, and its trials, he has a heart broad and full enough to do something to save others from them, and we do certainly believe that his objects will be most radically and permanently secured by a faithful ministry and a faithful motherhood:

"DR. HALL: *Dr. Hall's Journal of Health*."

"Dear Sir—We are advised to 'take time by the forelock!' You are evidently engaged in the endeavor to instruct the masses to take *disease by the forelock*. Why, then, may we not endeavor to teach

the masses how to take '*poverty*' by the forelock? But first we must determine its cause or causes.

"William Penn said—'If you would reform the world, you must begin the reformation with your children.' (Not mine, for I ar'n't got any!) I contend that one great cause—if not the principal cause of poverty—arises from the fact that children are taught from their infancy to be spendthrifts, fearful that the little dears will not know, when arrived at the years of maturity, *how to spend money economically!* and, therefore, they are taught to spend all they get, and as fast as they get it. I should say that children should be taught how to save money, and that to spend it is as much a sin as to *lie* or *steal*, and, if there is any spending to be done, let it be done by the parent. This is my doctrine, and I would pay a handsome trifle for a good essay upon this subject.

"My worthy pa used to say—'The destruction of the poor is their poverty!' Many a one has been destroyed by consumption; but this is only the *effect*, and so is poverty only an effect. Let us have the cause, that the effect may be averted. If you agree with me, I should be pleased to see an article in your journal upon this subject; but if not, we will drop the subject like a hot potato, and let it slide.

"By the way, doctor, I have had one of your '*physiological chairs*' made (ten-inch seat, not eight, as you suggest), and it gives so much and so general satisfaction, that I have ordered several more made.

"Mr. Fowler took a seat, and pronounced it a capital idea.

"Yours,

"C."

Let the three points of our article remain distinctly before the reader's mind. First—That mere education, talent, genius, is not sufficient to restrain men from crime, else Lord Bacon would never have been bribed, Dr. Dodd would never have perpetrated a forgery—else Voltaire might have been a Luther, Hume a Calvin, and Apollyon a Gabriel. Dr. Murray says, with great truth: "High talent, unless early cultivated, as was that of Moses, and Milton, and Baxter, and Edwards, and Wesley, and Robert Hall, is the most restive under moral restraints; is the most fearless in exposing itself to temptation; is the most ready to lay itself on the lap of Delilah, trusting in the lock of its strength. And, alas! like Sampson, how often is it found blind and grinding in the prison house, when it might be wielding the highest political power, or civilising and evangelising the nations."

Second—The best time for making the imprint for eternity on an immortal nature is while it is yet in its mother's womb. It was while bearing the unborn Napoleon, that the mother scoured the country at the side of her warrior husband. It was

before the birth of Samuel, who became higher than kings, that Hannah sanctified him in her heart, set him apart, and consecrated him to a religious life.

Third—It was Eli the priest who comforted Hannah in her despondency, and the priests were so amply cared for, that they could give their whole time to their duties.

SUICIDAL WOMEN.

UNWISE above many is the man who considers every hour lost which is not spent in reading, writing, or in study; and not more rational is she who thinks every moment of her time lost which does not find her sewing.

We once heard a great man advise that a book of some kind be carried in the pocket to be used in case of any unoccupied moment. Such was his practice. He died early and fatuitous!

There are women who, after a hard day's work, will sit and sew by candle or gas light until their eyes are almost blinded, or until certain pains about the shoulders come on which are almost insupportable, and are only driven to bed by a physical incapacity to work any longer. The sleep of the overworked, like that of those who do not work at all, is unsatisfying and unrefreshing, and both alike wake up in weariness, sadness and languor, with an inevitable result, both dying prematurely.

Let no one work in pain or weariness. When a man is tired he ought to lie down until he is most fully rested, when with renovated strength the work will be better done, done the sooner, done with a self-sustaining alacrity.

The time taken from seven or eight hour's sleep out of each twenty-four is time not gained, but time more than lost; we can cheat ourselves, we cannot cheat nature. A certain amount of food is necessary to a healthful body, and if less than that amount be furnished, decay commences the very hour. It is the same with sleep, and any one who persists in allowing himself less than nature requires, will only hasten his arrival at the madhouse or the grave.

MAKE A BRICK.

IN a late New York Observer we read "Do not conclude the Lord is not with you because things go very contrary; and he does not appear for you; he was in the ship notwithstanding the storm."

In all that Scott or Dickens ever wrote, there is not found a single sentence so fraught with solid comfort, bringing consolation so ineffably sweet to the heart all oppressed with harrowing trouble or torn asunder with saddest trials. Such a sentiment and such a sentence can never die, and will continue for ages to come to soothe the sorrowing children of humanity. And for that single sentence, we consider its unknown author a greater benefactor to his kind than both the men whose names are written above. When Scott and Dickens have been once read they are laid away; we instinctively withdraw from a second perusal, because nothing new is expected; but the lines we have quoted will give fresh comfort to every meditative heart at every new trial, making it feel—"There is no sorrow that Heaven cannot cure."

In the "Presbyter" of Cincinnati, another excellent family paper, we read not long ago,—“The danger, temptation, and sin of the age, is the thoughtless haste to secure the world that now is, forgetful of the better, wider, everlasting world to come.”

Composing a sentence like either of the two we have quoted, or doing a good deed in helping the helpless, in raising the fallen, in cheering those who are striving in privation and hard toil for an honest life, is to "make a brick" for the great building which is to pass the fiery ordeal of the general judgment, and which cannot be consumed like the "wood, and hay, and stubble," of which the scriptures have spoken.

Or, to change the simile, and bring it near a medical sense, the deeds above, and others like them, are "cordials" prepared before hand, which impart a life giving influence to those who have a right to use them in hours of trial and sickness, on a dying bed and at the judgment day!

How many of our readers have been making it a point to prepare a good supply of these "cordials" in case of emergency, when something will be needed beyond the common order

of things, not the jams and jellies of the ordinary table, but the sweet-meats of the soul, of good deeds done humbly in unselfishness?

We do not know when we were more impressed with commiseration, than when reading of a great reformer, so called, dying at the age of almost ninety years, the hero of Lanark, of communism. The absorbing desire of his heart, the thing which waked up for an instant his expiring energies, the one all pervading longing of his soul was—to reach his childhood's home and there die! What feeding on dry fence rails, on the veriest husks and chaff is this. Were there no sweet memories of unselfish deeds done in the long pilgrimage of Robert Owen, upon which the soul could linger, while in another sense they could be accounted as “nothing!” The Christian has died before now in raptures ineffable, in a parched desert, on a rock of the sea, aye on the wheel and at the stake, leaning his head on the bosom of the Saviour, and breathing his life out sweetly there, panting all the while to be in heaven, in the consciousness of having endeavored, now and then at least, and O how feebly, to live for man and God, to do something to happify a brother pilgrim and help him onward to the skies.

Reader! How many “bricks” made you for 1858; what of “cordials” did you prepare in that long year of blessings, the bricks and the cordials of good deeds done for your fellow man, to the end of glorifying his Maker? How many do you purpose making the present year, for it may be your last on earth? and to lay on a bed of pain and weary suffering, to encounter the mortal agony, and have no cordial by your side to carry you through it all, happily, triumphantly, how dreadful!—Go this minute and do some good deed to somebody, for you may die to-morrow, and if you do not die to-morrow, “repeat the prescription” every day until you do.

WARMING CHURCHES.

MANY an excellent clergyman has lost his voice, and eventually his life, by preaching in a cold, damp, and close church; and multitudes of people have been made invalids for months

and years, and have prematurely died, from sitting in churches insufficiently warmed in winter time.

The atmosphere of any building closed for six days in the week becomes unfit for respiration in summer as well as winter by reason of its damp, heavy closeness. It requires several days for the cold and damp to get into a closed house, and a much longer time for it to get out. Hence, after several days of very severe weather, it may be sultry—even uncomfortably warm in riding, walking, or any other slight effort, and no fire is deemed necessary; on the contrary, the air of the church seems, on first entering, to be refreshingly cool, but has, nevertheless, sowed the seeds of untimely death in multitudes; for, remaining still for a couple of hours, the body becomes chilled through and through, to be followed by fever, pleurisy, inflammation of the lungs, or other dangerous forms of disease.

Many country churches are heated by stoves, which, on cold days, are kept red hot, roasting those who are near, leaving the more distant ones to freeze.

These difficulties may be easily avoided by a little knowledge and attention, which may be illustrated by stating the practice of the sextons of our city churches—or, to be more specific, the practice of the sexton of the church which we attend in Fifth Avenue, Mr. Culyer, who will doubtless be surprised to find his name in print; but as the health and lives of a thousand people are in his custody every winter's day, and as we have not in the course of years ever noticed the building too hot or too cold, his fidelity to duty, and his intelligence in this regard, merits a public notice. A thermometer is kept about five feet above the floor, about half-way between the door and the pulpit. The heat is made to reach fifty-five degrees of Fahrenheit at the time the service is about commencing. With the same heat in the furnace, it is raised to sixty by the warmth imparted from the bodies of the congregation. The fires are not built, as in country churches, on Sabbath morning, but early on Saturday morning, and are kept pushed for twenty-four hours, with a proper opening of doors and windows to secure a thorough airing of the whole building. If the weather is intensely cold, the fires are built early on the Friday morning preceding the Sabbath.

In summer time, the doors and windows are opened at daylight to let in the cool air, and at ten are closed to keep it in. Thus, by these simple arrangements, the building is delightfully cool in midsummer; while, on a zero day, we have the soft and balmy warmth of a southern clime.

ENCOURAGEMENT.

SOME years ago a returned foreign missionary had almost settled down in the sad conclusion that for the remainder of a life yet young, he was to be but a lumberer of the ground; but a letter just received says—"I am happy to say that my health is now unusually good; I am under the necessity of being constantly vigilant; yet, with due caution, I labor hard; as hard as any of my brethren, and, what is far better, it awakens my sincerest gratitude God has greatly blessed my labors. For all this, under Him, I am indebted, my dear sir, to you; and that He may make you the instrument of still more and more good, especially in helping his poor broken ministers, is my sincere desire," &c.

There is a lesson of the very highest importance in this narration. This gentleman was enabled to maintain his ability for pastoral labor, hard but successful, by means of constant, untiring vigilance. Very many attempt to test the perfection of their cure by unnecessary exposures or extravagances; others by the most unpardonable indifference or inattention to their health, with the result of coming back to the physician with almost expressed upbraidings for a "temporary" improvement. The price of life to any one who has been seriously ill is eternal vigilance.

A LITTLE KILLS.

POPE ADRIAN died by a gnat.

A Roman counsellor by a hair.

Anacreon, the Greek poet, by a grape-seed.

Charles the Sixth, by a mushroom.

Stephen Girrard, by a milk-cart.

Jacob Ridgeway, by a dray.
 General Taylor, by a bowl of berries.
 The Duke of Wellington, by a plate of venison.
 Abbott Lawrence, by an injudicious change of clothing.
 Rachel, the tragedienne, from want of an extra dress in the cars between New York and Boston.

Life, being hung on such little things, its preservation is a daily miracle; and that any of us should arrive at mature age is owing to the fact that there is an eye upon us which never sleeps, the eye of a Heavenly Father, whose loving kindness is over all his works—whose “mercies are new every morning, and fresh every evening.”

BROKEN BONES

MAY be prevented in icy weather by taking steps short and slow, but fast and long in all weathers, in a direction from a mad bull.

If, by a neglect of these reasonable precautions, a bone is broken, the first thing to be done is to groan with an earnestness prodigious; don't yell, for that repels the hearer, while the former attracts by sympathy. Besides, groans, like tears, bring relief. Tearless silence is the sad precursor of certain death in all great bodily ailments.

Persons have added to their injuries before now by attempting to rise, and falling down again, in consequence of a limb having been broken. This may be avoided, if, on the first return to consciousness, after a “collision,” bursting of a boiler, and the like, a man would take the precaution, or have the presence of mind, before attempting to rise, to endeavor to move each leg and arm; for, if he can, neither is broken, nor are any of their joints dislocated; upon obtaining which intelligence there can be no rational obstacle to the most expeditious pedestrianism which the emergencies of the case admit of.

LOCATING FOR LIFE.

To any man about building a house or locating a farm, it may be useful to know that a difference of half a mile, or even

a hundred feet, may make for his family a healthy home, or a hospital. To make a safe decision, the general laws of "malaria" and "miasm"—that is, of bad air and marsh emanations—should be understood; and it is by the investigation of these, and their publication for the benefit of all, that this journal and honorable physicians are steadily endeavoring to promote human health and happiness; yet, sorry are we to say that every now and then we hear of an unexpected defection; the love of gold seducing some to conceal their discoveries, real, imagined, or pretended, and to make of them a barter for dollars and cents. Be withering shame and irredeemable infamy the portion of him who, having gleaned all he can, from the generous stores of his brethren, clutches with miserly grasp and hides in his own bosom the first ray of new practical truth which chanced to dawn on his eye. Such is the mean-heartedness of the authors of patent medicines, one of whom is frequently styled in the reading matter of even religious newspapers as the "benefactor" of his race. *Proh pudor!* gentlemen of the religious press.

PREMATURE DECLINE.

MANY years ago, in travelling among the blue mountains of the Old Dominion, on a visit of curiosity to her "springs," we chanced to fall in with a young clergyman just married. He unfolded to us his prospects, bright and sad—bright as to position and opportunity—sad as to the poor health, which threatened to blast them all. Since then he has risen, and made a high mark among his fellow-men—a mark as good as it is great. A quarter of a century has passed, during which we have never forgotten him, and have never met him; but to-day we received the following:

"Dear Sir—Very highly estimating the ability and utility, the wholesome moral and religious, as well as healthful tenor of your Journal of Health, you will please mail it to me."

He has forgotten that we ever met; but the point of observance is this—the writing is in a hand so trembling, and indicating such bodily debility, that it struck us with amazement. Men of eighty years have written to us in a firmer, bolder,

younger hand ; and yet he cannot be far from either side of the line of half a century. What changes has time wrought, and how different our constitutions ! We are as merry as a cricket and as blithe as a lark of a spring morning in spite of the rubs we have had on land and sea, in city, prairie, or boundless forests of the malarial South. A knowledge and practice of the laws of life unfolds the mystery. He is young enough to electrify the Southern pulpit with his profound and burning eloquence for a quarter of a century to come. But he will never do it, nor for a decade even. Moral :—Theological students ought to spend less time in chewing Hebrew roots and poring over Greek themes—less time in handling theological polemics, and more in studying how to live long, work hard, thrive upon it, and die victorious—the battle won over sin, Satan, and a wicked race.

Let the church in general, and theological professors in particular, remember that a sick soldier is bad enough—he is but a unit—but a sick leader modifies the efficiency of whole regiments. The remedy is patent—let the friends of a sound Christianity look to it.

NATURE AND REVELATION.

THE God of both is one and the same. In the operations of both the same great general principles run parallel. In the vegetable world, the world of mind and the world of grace, there are the same great changes of seed time and harvest—of ebb and flow—of renewal and decay—of increment and loss—of opportunity improved or forfeited—of chances used, or for ever gone.

Every spring the vegetable world takes a new lease of life ; every morning man wakes up to renewed vigor. In the human body, too, there are times which, more than any others, are adapted to the renovation of health and to the arrest of sickness ; but, if unimproved, the vigor of manhood declines, disease burrows in the system, and there is no repair. Nor is it different in the momentous world of grace. Ordinarily a man may at any time become a Christian ; but there are seasons of extraordinary fructification, when the facilities are so largely

increased, that resistance, refusal to employ them, is a madness, a fatuity; because, if rejected then, the offer may be made no more. It is certainly true in the life of every man that there are critical periods, which, if rightly improved, add many years to his age. These periods regularly recur, and, if *not* improved, that man never lives to see another. The fructifying shower does not always fall, and the sheltered plant, which needed it so much, will die long before another comes. And just as certain is it in this time of "great awakenings," that multitudes who stand under the spiritual showers but ward them off by feelings of indifference, or shame, or greed of gold, or thirst for human applause, or love of festivity, revelry, and mirth, or the fatal indecision, which is the

"Thief of time!"

Year after year it steals, till all are fled,

And to the mercies of a moment leaves

The vast concerns of an immortal scene."

To doubt or under-estimate these special opportunities, because they are unusual, or transient, or may fail of permanent benefit to some, is to be like a simpleton gardener, who protects his plants against the shower because it falls at an unusual season, or because it is not sufficient, in his estimation, to produce any other than a temporary good effect, except to a portion of them; or like the unthinking invalid, who, racked with torture, refuses to take the soothing medicament because its good effects may soon pass away. So also are there times more than ordinarily propitious for the securement of health and the prompt arrest of the advance of insidious disease. Youth is the time for the former, as also about the age of forty years. As to the latter, "prompt attention" is the universal rule, given at length in our new book, "Health and Disease."

FRATERNIZATION.

Most strange affinities are taking place now-a-days, in the social, religious and political world, and not less in the world of literature. A missionary from the very far west writes, "I always read the Journal through, also Dr. Rice's 'Expositor' of Chicago, I cannot say as much of any other publication."

From the banks of the turbid Missouri, a lawyer of renown assures us, that he "expects" to take Hall's Journal of Health and the New York Observer as long as he lives. A note comes from one of the first divines in modern Athens, "whenever I receive the 'Journal' I read it through on the spot." A professional gentleman informs us, "There are two men's writings which I intend to have the very first moment of my ability, those of the Editor of the *Scalpel*, and Journal of Health." A Clergyman! writes us, "The Water Cure Journal, Life Illustrated, and Hall's Journal of Health ought to be in every family in the land." Another man thinks the *Independent* the best family paper extant, and his wife agrees with him! and further, that it and our Journal are indispensable to their comfort. Now if the JOURNAL pleases, and strikes the common sense of persons whose views so widely differ in the taking of other publications, the inference may be fairly drawn that it ought to have a circulation wider than either of them, and it would, if each of its friends would exhibit the same zeal in the promotion of what they feel to be useful and true, as the misguided advocates of error and false doctrine, show in their alacrity for the diffusion of the specious and the empty; but error is too often up and away by morning light, while laggard truth lies abed until breakfast. Gentle reader, resolve to break in upon this habit for one, by sending us the names of a dozen persons whom you love and esteem best, and thus serve truth and us too.

EXTRACTS FROM HEALTH AND DISEASE, BY DR. W. W. HALL.

REASON AND INSTINCT.

THE power which sets all stars and suns in motion, ordained that it should be kept in continuance by inherent properties; we call it gravitation. That same power started the complex machinery of corporeal man, and endowed it with regulations for continuance to the full term of animal life, and we call it instinct.

The irresponsible brute has no other guide to health, than that of instinct—it is in a measure absolutely despotic; and can not be readily contravened.

By blindly and implicitly following this instinct, the birds of the air, the fish in the sea, and four-footed beasts and creeping things live in health, propagate their kind, and die in old age, unless they perish by accident or by the warfares which they wage against one another, living, too, from age to age without any deterioration of condition or constitution; for the whale of the sea, the lion of the desert, the fawn of the prairie, are what they were a thousand years ago; and that they have not populated the globe is because they prey on one another, and man in every age has lifted against them an exterminating arm. Man has instinct in common with the lower races of animal existence, to enable him to live in health, to resist disease; but he has in addition a higher and a nobler guide—it is Reason. Why he should have been endowed with this additional safeguard, is found in the fact, that the brute creation are to be used for temporary purposes, and at death their light goes out forever, but man is designed for an immortal existence, of which the present life is the mere threshold. He is destined to occupy a higher sphere, and a higher still, until in the progress of ages, he passes by angelic nature; rising yet, archangels fall before him, and leaving these beneath, and behind him, the regenerated soul stands in the presence of the Deity, and basks forever in the sunshine of his glory.

Considering then, that such is his ultimate destination, it is no wonder that in his wise benevolence, the great Maker of us all should have vouchsafed to the creature man, the double safe-guard of instinct, and of a diviner reason; that by the aid and application of both, his life might be protected, and protracted too, under circumstances of the highest advantage and most extended continuance, in order to afford him the fullest opportunity of preparing himself for a destiny so exalted, and for a duration of ceaseless ages.

TRUE TEMPERANCE.

WE do not mean a temperance restricted in its application to spirituous drink, but on the comprehensive scale laid down in the Holy Scriptures, in the injunction to be "Temperate in all things." While it is quite certain that those who begin in

their teens to adhere to a rational temperance, may very safely calculate on reaching threescore years and ten, and even fourscore, there is the hope which example and uncontroverted fact give, that even if health is lost at "forty-five," a wise temperance begun and continued from that age, promises the living in comfort and happiness, to double the number of years!

Lewis Cornaro, an Italian nobleman, gifted and rich, yielded to the depravities of his nature, and at the early age of forty-five, found himself a wreck in fortune, fame and health. The physicians whom he consulted, being familiar with his excesses and his reckless character, fortified in their opinion, by the evident fearful inroads which disease had made on his constitution, considered an attempt at restoration so hopeless, that they declined bending their minds to the preparation of a proper prescription, and to save themselves, as they supposed, a useless trouble, they informed him that he was beyond remedial means, and that the best thing he could do would be to reconcile his mind to the inevitable event, and make for it a Christian preparation.

He at once determined that as he had but a short time to live it should be a merry one, and was about casting himself into the maelstrom of a drunken vicious life, but by some unexplained circumstance, a freak possessed him, that at one effort he would cheat death and the doctors, by entering at once upon a life of the most heroic self-denial, and become in all respects a temperate man. So precise was he, that he weighed his food and measured his drink to the end of his life. He regained his health, regained his possessions, resumed his title and his social position, and became a happy-hearted Christian minded gentleman. His whole nature seemed to overflow with kindness to all his race, and on the twelfth of March, fifteen hundred and sixty-five, feeling that he was approaching the termination of his life, and reclining on his cot, the excellent old man exclaimed: "Full with joy and hope I resign myself to thee, most merciful God." He then disposed himself with serenity, and closing his eyes as if about to slumber, gave a gentle sigh, and expired at the age of "ninety-eight years."

NOTICES, &c.

Phonography in five parts. By ANDREW J. GRAHAM, conductor of the Phonetic Academy, New York; author of "*Brief Longhand*." A book on this subject, able, systematic, comprehensive, and clear, has long been a want; which the author has now fully met. Sent post-paid for \$1 25.

"*Seven Miles Around Jerusalem*;" a map, 21 by 24 inches, in book form, for \$1. By JAMES CHALLEN & SONS, Philadelphia. A most valuable aid to every Bible student in localizing some of the most interesting incidents of New Testament history. The same house furnishes for one dollar each the most beautiful and finished steel engravings of the leading men of the "Christian" denomination, beginning with Alexander Campbell, who, like Saul of old, stands a head and shoulders above them all in learning, courage, and mental power.

Sargent's School Monthly, \$1 a year, Boston, we heartily commend to every growing family in the land. It is instructive to all.

"*Blackwood*" and the four reviews—Edinburgh, London Quarterly, Westminster, and North British, \$10 a year, LEONARD SCOTT & Co.—affords a large amount of valuable reading to all educated men.

Educational.—We have never yet met with a man who could inform us where, in the city of New York, a young girl could get a thorough education in any one thing short of having a special teacher. Too many of the female boarding schools and "Institutes" are schools for sham, and smatter, and show—skimming in every thing, thorough in nothing; the theatres, where meet the snobbery of recent wealth and the pretentiousness of those once rich, but have lost every thing but their pride, making a repulsive alliance for mutual advantage. But this the really rich and elevated would be very willing to submit to, if their daughters could, in these institutions, become thorough in anything, from orthography upwards. The subject of the education of our children is not understood by over one in a thousand; and until it is, it would be better, at least in cities, for each church to assume the exclusive control over its own young, as to their literary and doctrinal instruction, aiming to have both radical and thorough as far as they went; and even although that did not go beyond first principles, it would be greatly preferable to the present system, and we hope that earnest Christian people will give it their serious consideration.

Repudiation.—A writer in the Home Journal states, that an eminent physician in Virginia intimated to him that the "half-educated and slenderly supported country doctors find it to their interest to prolong disease." How a man represented to be an "excellent conversationist," a "philosopher," and "scientific observer," and about retiring from the successful practice of medicine, should make such a charge against "country physicians," who perform more hazardous personal labor, without any other reward than a love of humanity, and a desire of maintaining professional honor, than any other class of men, without exception, we cannot conjecture. Such a man is neither a "Virginian" nor a "gentleman;" and, if he is an educated physician, he is there by mistake, and is unworthy of professional recognition.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS : FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH ; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

*We aim to show how Disease may be avoided, and that it is best, when sickness
comes, to take no Medicine without consulting an educated Physician.*

VOL. VI.]

MARCH, 1859.

[No. 3.

LIFE INSURANCE.

WE consider it unbecoming a philosopher and a christian, to have anything to do with these establishments, directly or indirectly. Faro bank dealers, lottery men and stock jobbers are tumbled over into the hands of the "adversary," to be dealt with *secundem artem*, without the slightest compunction, and every where there is a repugnance against the failure of a fair *quid pro quo* : while religious men are so horrified at any thing like "chance," that they won't "draw straws!" The gambler says "heads, I loose, tails, you win;" the insurance company says, in effect, "I will bet you two thousand dollars, against fifty-six dollars, that you won't die in a year, provided you pay the fifty-six dollars in hand, and take our word for the payment of the two thousand, in case you should die." It seems to us that there is a slight degree of downright impertinence in the "transaction," with no small share of impiety in the phrase "I will insure your life for one year!" If the insured dies within the year, his family or friends receive two thousand dollars, for fifty-six; there is no equity in that—no just reciprocity. Many a lottery policy will give you a chance of getting five times as much money for one-tenth of the amount. There ought to be a repugnance in the mind of a husband or wife, or other near relation, against reaping a benefit by virtue of the death of the other party : therefore, we say to every Christian man, "have faith in God," that the experience of the sweet singer of Israel will be fulfilled in

your children—"I have been young, and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Besides this, the most desponding of all the prophetic writers enjoins,—“leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.” To our mind these things mean something, they mean a great deal; they mean all that they say. God fulfils his promises literally, giving “good measure, pressed down, and shaken together, and running over.” The barrel of meal decreased not, neither did the cruse of oil fail in old Elijah’s day, nor will it ever, to the truly trusting, unless for higher advantages.

But the Almighty’s ways are the best ways, even in a pecuniary point of view, for they not only habituate the mind to humble trustingness, they are profitable, both as to the life that now is, and that which is to come. Let us look at the life insurance figures. They make money by it; the daily papers show that they are dividing ten and twenty per cent. annually, and these immense dividends are profits paid by the poor and the struggling, to those who are clothed in purple and fine linen, and fare sumptuously every day; who toil not, neither do they spin, but lounge on velvet cushions, and roll along our streets in equipages, vieing in splendor with those of princes, which they have a sort of right to do, if the daily toiler chooses to pay the piper.

Insurance companies are very clear of giving policies to any but persons in sound health; and that the chances of life are in favor of the company, the profits at each annual report clearly show. The best insurance is a temperate, rational life, with the immense advantage, that the insured in this case, lives to enjoy his policy instead of its being done by the husband of his widow.

Then again, policies are frequently paid only at the end of a law suit. So common is this, that it is not an unusual thing, when a prominent person dies, and his family connection is too powerful for a company to contend with, the policy is promptly paid with a flourish of trumpets in the daily papers, which catches gulls, as the announcement of the drawing of the highest prize in a lottery leads multitudes to try their chance, which otherwise they never would have thought of doing.

There is another item, the presidency and secretaryship and brokerage of an insurance company are valuable births, each worth thousands of dollars, some of them five thousand dollars a year; and yet, after all these salaries are paid, annual dividends are made, reaching to twenty per cent.—who pays all this? Poor clergymen, from meagre salaries, eked out by painful economies; working men, whose daily labor procures that same day's need; loving parents and self-denying husbands, who seldom part with a premium without a pang.—Shame on the whole thing!

But there are cases not a few, where honorable men have paid the premiums for many years, amounting to thousands of dollars, when the company “fails;” and being now too old to secure a fresh policy in some other office, except at a price which is simply impossible to them, they, in a year or two die, with an amount of money in the company's strong box, which would make their helpless families comfortable for years. If then, a man wants to lay up a safe treasure for his family in case of his death, we propose to him a plan for securing his life, and the premiums of a life time too. As to the first we say, live in temperance, moderation, cleanliness, and then lay by a premium every year, to be put out at legal interest, payable quarterly, which also put out in the same way, and in the course of twenty years, the amount on hand would be greater than the amount received from the company would be, and just double in thirty years. So if the insurer makes money, the insured can make money too, by insuring himself.

Be it remembered, that insurance companies require a man to be in good health, of regular habits, and to avoid hazardous occupations; then, for fifty-six dollars, at forty-one years of age, they will insure his life for one year for two thousand dollars; but a man at forty-one, of such a character as the above, stands a good chance of living to seventy years, the three score and ten of scripture; in that case, his family will receive at his death, just half what he has paid, but double that if he had insured himself.

We say, therefore, to every christian reader, keep away from the life insurance office, whose foundation is on chance; as is the lottery, the faro bank, and the stock board. On the other hand, have faith in God, in a regular temperate life and

in a true economy; living within your income, and resolutely, with an invincible determination, put the surplus at safe interest and collect it quarterly. Doing this from year to year is true wisdom, for it is a more profitable investment than any life insurance company dares to offer. Scarcely had we closed the last paragraph, when carriage after carriage rolled along the street, and above the clatter of wheels was heard glad sounds of women's voices, and men speaking quick and cheerily, for they had all brought up next door, on the occasion of a complimentary visit to an aged clergyman, who for fifty-eight years had been an active, eloquent and an efficient minister in the methodist church; and still, in his keen black eye is the fire of younger years, for Sabbath after Sabbath he fails not to preach the gospel. But one just closing his eightieth year needed a staff, and a handsome one they gave him; rather heavy, however, for they had "made a deposit" within it of four hundred five dollar gold pieces, which was so unexpected to him, that he could only say that he regarded it as another evidence of the goodness of that Providence which had never failed him in his past pilgrimage, and would not fail him unto death. Had it been at all known that such a manifestation was in progress, there are multitudes in New York of all denominations, who would have considered it a pleasure and a privilege to have been allowed to participate in gladdening the aged heart of so useful and good a man as NATHAN BANGS, of Irving Place.

After all, who shall not say that the best insurance office is not in Wall street, but in Heaven, where "premiums" are paid, not in gold and silver, not in bills and checks, but in the privilege of a useful and guileless life, a life honored and honorable, for such a life has been that of the revered father whose name we have written.

QUACKERY UNMASKED.

Is the title of a dollar book by Dr. D. King, of Boston, which is alike suggestive to medical students, practising physicians, and all who think for themselves, which by the way is a very small army, but to be of that army an indispensable pre-requisite is, that a man must be the "bravest of the brave."

The Doctor wields a facile pen, and no reflecting mind will fail to be amused and instructed by the perusal of the work. And when we consider how many young physicians, on the advent of "medical inhalation," wrote patronising letters to its propagators, thereby showing their ignorance of medical history, and a consciousness of their incompetency to the scientific application of medical science—when this is brought to mind, we doubt not that if our medical schools would make Dr. King's book one of the standard works, a very salutary influence would be the result.

Dr. King wields a trenchant blade, and his cleaver of historical facts falls mercilessly on some of the isms of the day.—The closing paragraph in reference to women practising medicine, is characteristic of the whole book—"But when she enters the fetid laboratory of the anatomist, and plunges her hands into the gore of dead men, she loses all her feminine loveliness, and appears like a fallen angel, an object of universal horror and disgust."

More than one-half the book is devoted to the annihilation of Homeopathy. Its founder, a Dutchman, was born over a hundred years ago, and died at a good age. Dr. King's illustrations run about as follows: Hahneman's system was founded on two theories. The first was that "like cured like," that what causes a disease will cure it. If a man is sick at the stomach, give him an emetic. If another is going down hill give him a kick, and it will bring him back.

The other foundation stone of the system is, that if any medicine is valuable as a remedy, it becomes more powerful by division. That is, if a drop of cologne be put into a hundred drops of water, and be shaken a hundred times, it will have a hundred times more powerful effect, (will smell stronger we presume,) than it did at first; and that it may be gone on in this way until a drop will finally impregnate lake Superior, and that if one drop of this be taken, it will produce the most tremendous effects on the whole human frame, which will last a month. Hahneman carried this process through two thousand vials, and on giving a patient six or eight drops of it, he came very near killing him.

According to this, a grain of pulverized charcoal, divided into a million parts, will produce over two hundred symptoms

of disease from the crown of the heel to the toe of the head ; and that these symptoms will last thirty-six days. See "Jahr's new Homeopathic Manual," page 565.

The one decillionth part of a grain of common chalk gives a hundred and twenty-five diseased conditions of the body.

Professor Wharton, of London, says,—that one grain of medicine dissolved in a hundred drops of water, and a drop of that into a hundred other drops of water, until one drop of water has in it a decillionth part of the original grain, it would take a million of people a million of years, swallowing one drop a second, to take that grain of medicine ; and that the vessel which should contain it all, would be a million miles long, a million miles broad and a million miles deep. We have not given the words of Dr. King exactly, but have given the ideas. If our infinitesimal friends think that we have not given a fair statement of the case, they must quarrel with their leaders, Hahneman, Jahr and others. If our readers do not desire to be bothered in the fog of the multitudinous pathies and isms of the times, we advise them to the use of natural inexpensive agencies, at least in the treatment of ordinary ailments, such as colds, neuralgias, dyspepsia, constipation, sick head ache, and the like ; these agencies being a wise adaptation of food, rest, air, warmth, cleanliness and exercise, as uniformly and consistently set forth in our practice ! as well as in our writings.

THE SCIENCE OF MEDICINE.

A philosophical writer in the American Homeopathic Review of New York, utters the grand practical sentiment that "pathology is submitted to a succession of forms, consistent with the different strata or ages of society." There are two important ideas suggested by this statement, which we will state in language familiar to the masses. Pathology is the science of disease, but the same disease in a day laborer is different from what it is in one whose occupation is sedentary, in a body of health for example, or in one who has a frail constitution. Hence a treatment which would cure a day laborer might kill a weakly woman. Hence the absurdity of using patent medicines, even taking the huge impossibility for granted, that one "certificate" in a thousand is fully true.

Another important inference which very many physicians will strongly object to, because it is an idea ground into them with great assiduity by the professors of medical schools, which possess hospital facilities, is that those facilities are indispensable to the making of an able medical practitioner. But the advantages in this direction are overrated, simply because coarse and rough people and constitutions are met with in hospitals; but to subject those whose whole modes of life and temperament and general systems are entirely different to the same processes of cure and the same doses of medicine, is most extreme folly. The latter would die by the power of the remedies, while the former, if treated as the latter would die for want of remedies. This is an extreme statement, in order to make the contrast more striking.

There is wide complaint of the incompetency of our young doctors, and no stronger proof of this is needed than in the fact that so many soon abandon their profession for other callings; not a few resort to dishonorable means of obtaining practice, whilst multitudes barely succeed in making both ends meet at the end of a lifetime, and even this, not seldom, is attained by painful economies.

Another reason for the incompetence of medical graduates, is their haste to get into practice, and the facility of doing it by means of two courses of lectures, embracing a period of eight months. Unless there is some remedy found for this, we had better go back to the old plan of putting our sons in the office of a village practitioner as an apprentice for two or three years, then gradually taking the master's place in common cases, going round with him from patient to patient, and be thus taught the first great essential of a successful physician, to observe closely and justly, and ask his preceptor all questions freely and fearlessly. Does the young man who walks the wards of the hospital in company with a dozen or two at the heels of his "Professor" do such a thing once a week?—Let them answer.

Another suggestion made by the quotation is this. The same disease in different classes of society, requires a corresponding difference of treatment. But this is only the half of a great truth. The same disease must have a treatment modified by the locality of the patient, by the country, and by the

generation or age. And as these are constantly changing, the treatment of the disease that goes by the same name is changed. The man who treats a bilious fever to-day, as it was treated in the last generation, or thirty-three and a third years ago, would kill half of his patients at least. An age ago, bleeding to fainting was considered the great cure all, as indispensable in many forms of severe disease, the man who would follow that practice now, in diseases which bear the same name, would be considered demented. Some of us, not very old either, can muster up reminiscences not particularly delightful, in fact horrible, at the very mention of "salts and senna," or "calomel and jalap," or "cream of tartar and jalap;" and yet, for the same diseases for which these things were considered most potent and indispensable once, not one physician in a thousand now administers them. In fact diseases come and go as do the fashions. Once "every body" had dyspepsia, then clergyman's sore throat was the rage, and now, don't every third person have same form of neuralgia?

These incontrovertible facts lead us to appreciate the depth of truth contained in an editorial of the Medical and Surgical Reporter of Philadelphia. "The profession are too much inclined to follow a routine practice," and hence very properly discourages the publication of books which contain the modes of preparing medicines, with their doses. Such books are worse than useless, they are positively mischievous, they retard progress. The way for any young physician to become successful, is to study out the formulas, the doses of medicine which answer the best purpose in his own locality. We know personally, that one of the most justly eminent surgical and medical practitioners in this country, while at the zenith of his fame, gave the hydriodate of potash in three prescriptions out of four to the drug store, where we had an office for several years. At a period two years later, the hydriodate of potash was seldom mentioned, simply because it had lost its adaptability. This gentleman prescribed from observation and not from books, hence is still a magnate among his brethren. And this brings us to the answer of a question proposed by a southern planter in September last, "Why is it that the medical schools now send such inferior men among us?" The reason is simply this—the student very naturally reveres his professor

and preceptor, believes him to be none other than Sir Oracle. The professor states what he gave when he was a young man, and what marvels it performed; the student jumps to the conclusion that what was efficient in his preceptor's youth, must be equally so in his own hands, and he goes out from the green room, with diploma in hand, with the utmost confidence of curing all curable diseases, and of accomplishing like wonders with his preceptor, with a like weapon, when like as not, the very first essay is met with the most signal failure.

If then, the professors in our medical schools really desire to elevate the profession, and will suffer a word of exhortation from one, quite as "regular" as the very foremost of them, being an allopathic dyed in the wool, and from one of the first schools in the Union, after having taken the second collegiate degree, we will give utterance to our wisdom in the words following, to wit—spend more time in teaching young men the principles of medicine, and how to apply them. Teach them to observe what passes before them, rather than to remember what they have read and heard as to theories. Do not lumber up their brains with formulas and endless combinations of quantities and qualities, remembering that a single half dozen of true medical principles thoroughly understood, are of more worth in the making of a skilful practitioner, than all the medicines in the universe; for we are not far from the conviction that medical science as it now is, for the most part is one half figment and the other half fudge, as to its certainties, and will continue so to be, until our medical colleges require, as a condition of graduation, a thorough collegiate education; a thorough knowledge of anatomy and physiology, and of those general principles of health and disease, which are a part of established medicine; and even then, if the mind of the candidate does not accustom itself to a minute attention and careful consideration of the various phenomena presented, he cannot be a good medical scholar nor become a safe or successful physician.

IN THE BLOOD.

DYED in the wool, radical, inherent, of a piece, these are various forms of expression intended to convey one and the same idea, to wit—a part of a chip of the same block. But

by the expression "in the blood," we desire here to convey a moral idea, by the aid of a medical phrase; an idea repudiated by multitudes, abhorred by not a few, but true for all that, as the following narration may illustrate: A city merchant wanted a small boy in his store; one aged ten years was highly recommended by a lady, who guaranteed his good conduct, she having befriended and aided the family materially, for several years since their arrival in this country. The youth was not known to have been in a place of trust before. He proved to be diligent and attentive; small pieces of money were brought to the proprietor from time to time, as picked up from the floor in sweeping out, and there was an evident effort to please. Within a week of his entrance stolen property and money were found in his pocket, which at the instant before discovery, he declared contained nothing whatever, but it did contain the proprietor's pocket book, with money, papers, &c. Here was a systematic effort of a mere child, began from the very first day of entering the store, by an appearance of strict honesty and integrity in trifling matters, to throw the proprietor off his guard, to enable the child to steal from the shelves and cash box without suspicion. We personally know the facts of the case, and can account for such precociousness in crime, such adeptness in deception, such facility and aptitude for perpetrating thefts, in no other way, than that both father and mother were thieves and liars, and had never been any thing else, having been indoctrinated thus for perhaps long generations preceding. We know that persons are born with the physical characteristics of their parents—born with their parents' diseases. Napoleon's mental nature was impregnated from his mother before his birth, when she rode by her warrior husband at the head of armed bands for days and weeks and months together; while at the same time, he inherited the disease of his father, and likewise perished with it. It is notorious that three-fourths of the idiotic are born of parents, one or both of whom are drunken; shadowing the state of mind of the parent, bestial, stupid, low, at the instant of conception, as the mould in which the child is cast. Some practical use may be made of these things, but not we presume, until the human mind becomes more generally, more thoroughly, more supremely religious from principle, high, uniform, abiding.—

What, therefore, physiology teaches of corporeal man, the Bible repeats as to his moral nature, in the stern declaration that "the wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." That it is just as natural for man to sin, as it is for the sparks to fly upward, or for a duck to take to the water the instant it breaks from the shell. Sin and crime bring destitution, disease and death. From another direction then, we come to the practical conclusion, stated in the last number, that the time for impressing the future child with greatest certainty with a high moral character, is during the months preceding its birth, just as certainly as a high state of physical health kept up during gestation, is one of the most certain means of ensuring a good constitution to the coming being.

It, therefore, seems to follow, that all modes of human reform, in order to be successful, must be founded on truth, and that the million plans which have been spawned forth on the world, with only a butterfly life, have had their foundations laid in error, in false doctrine, and that false doctrine has colored almost every system of human amelioration which has ever been presented; it is the doctrine of human perfectibility as opposed to human depravity, innate and total: a depravity not equally deep as to all, but a depravity of varying shades, pervading all, from the new born infant to the centennarian. Owen of Lanark, Cabot of Paris, Communism and the Philanthropy, all founder here; and their defeated glorifiers now crimson not to confess that their systems are only adapted to the unselfish; which means really, that to succeed, they must have perfect men to begin with: but ask them how they will make men perfect, and they are either as dumb as the ass, or utter incoherent ravings about education and the elevation of the masses. Then, philosophers, so called, may blunder and flounder and prate as they please, but it all comes to this at last, that the very first step towards human elevation is in human abasement; each man for himself must see and feel and acknowledge that he is a poor, weak, miserable sinner, and then, in the light of the bible, look for help in the direction of Him, who is able to elevate and save all who, while looking, believe and live.

HEALTH IS A DUTY.

"A dying man can do nothing easy," were the last words of the immortal Franklin. A diseased man can do nothing well, are words of our own, quite as true.

If any thing should be well done, it should be the preparation which is needed to fit us for the exalted condition which has just been described, and to do it well, the highest health and the longest life should be sought by all. Such a preparation should be made under the most favorable of all possible conditions, and it is to no less an end, that this book has been conceived, to wit, to show the reader how health may be maintained, and how disease may be averted to the utmost limit of human life, that by the aid of health and length of days, the most perfect preparation possible may be made for the immortal existence beyond, and in this light, who shall deny that Health is a duty? Echo answers, 'Disease is a crime!'

"Health and Disease."

"HEALTH AND DISEASE."

THIS is the title of our new book, composed by urgent and repeated request. After it was prepared, the manuscript was submitted to some of the oldest and most respectable publishers of New York, but they all, with one exception, began to make excuse; whereupon we became greatly encouraged, and on making another effort, sold the whole edition to Mr. Price, for about three times as much as the ordinary rates would have yielded us, and thus far he has had no occasion to repent of his bold and liberal offer, for his sagacity has been already proven in the encouraging sale and high appreciation of the book, by some of the best minds and competent judges in the city. In refusing to touch our bantling, the publishers, like all sensible men, were very polite, very courteous—in fact, quite complimentary of our genius, ability, and all that, but firmly held off, notwithstanding.

The book is useful and truthful, chaste in idea, sound in doctrine "Allopathic;" appealing constantly to the observation and common sense of the reader. It never advises a dose

of medicine, does not recommend expensive appliances, does not ride on the hobby of starving a man to death—of denying coffee and tea and roast beef. It wars relentlessly against the patronage of uneducated physicians, of quackery and of patent medicines in all their forms; it discourages self-medication, shows its tendencies and its dangers, and plainly inculcates the practice of never taking an atom of medicine, except by the advice of a respectable physician; but not to seek that advice until the natural agencies of air, exercise, temperance, cleanliness, rest, and warmth, have been fully employed, according to the directions given.

Furthermore, "Health and Disease" contains advice which every human being needs; advice which needs to be put in practice every day of his existence; advice, the lack of which is resulting daily in the early loss of health and premature death of multitudes; advice which has, perhaps, never yet been given in any printed book for popular use; advice which tens of thousands now living would give a large share of all they possess, had they known and practised it before their misfortunes came upon them.

Why, then, would not the long-headed publishers of New York take hold of this book, and risk on it three hundred and seventy-five dollars on the first thousand copies, retailing at one dollar? And why was it that in the face of these hard facts we did not throw the manuscript in the fire, and vote that "every publisher in the universal world was a fool, and had no sense?"

In the first place, we knew that publishers, like politicians, never work for the people; they work for themselves; the only question which they ever busy themselves in answering is, "Will it pay?" But to answer that with any certainty, their guide must be their experience; and long since it became an axiom in "the trade," that books, whose aim was the solid benefit and permanent advantage of the people, were uniformly published at a loss. Now this is not the fault of the publishers, but of the people themselves; and as publishers, like other people, have families to support, food to eat, houses to live in, children to educate, and baby shoes to buy, the laws of self-preservation, long-headedness, and rhinocerosity of hide and conscience, dictate a falling in with the tide of

public demand, and not of public need. Flashy novels pay—so does the yellow-covered literature. Periodicals containing splendid fashion plates of monstrosities, only worn by pimps and courtezans, and people “from the country”—that is, outside of cities—these do well; and quite as profitable are sensation-weeklies, with blood and murder stories of land and sea, illustrated “in wood” by pictures of indecency, profanity, and blood. So do papers well pay which spread abroad by the million impossible stories of the “spirit world,” the falsities of “water cure,” and the atheisms of phrenology; but when it comes to books which treat of the “uses and abuses of air,” of a rational temperance, which shows how, in a timely manner, to avoid disease and to cure it when present by prudence, patience, and a wise self-denial, a conservative, let-alone-ism, such books remain on the shelf of a humane publisher to gather dust and mold, and finally to be eaten of worms.

But with all these things before his eyes, Mr. Price had no fear that the book would not sell. He knew that though all the fools were not dead yet, there were sensible people at magnificent distances, and that these would derive practical advantage from reading the book, and, doing so, would not fail to recommend it to others. Besides, we gathered courage from the fact that while it was in course of publication in friend Gray's mammoth establishment in Jacob street, it made converts among every class of operatives, whose duties required a perusal of its pages in composing, setting up, correcting, &c. We judged from this that there was persuasive eloquence in it; that those of very moderate education could easily understand it, and that their personal experiences compelled a conviction of its truth. This was enough; for we wanted to reach the capacity of the masses, and we have succeeded.

It is a book not for the day and hour, but for the age. It will be as true and practical and necessary in the year nineteen hundred as now, for it advises temperance, without starvation; enjoyment, without satiety; mirth, without tom-foolery; exercise, without exhaustion; and piety, without pretence. It aims to show that constitutions impaired and broken in early life may, by means of natural agencies, be built up again, to last to a green old age, and that by these same means the

ordinary ailments of dyspeptia, neuralgia, constipation, susceptibility to colds, chilliness, &c., can be safely, efficiently, and permanently cured.

BE THANKFUL.

VERY many persons fail to enjoy what they have in the eating anxiety for what they have not, forgetting all the while how much they are in advance of others quite as good as they are, but whose days are blackness, whose every breath is in pain, and who feed on tears and sighs.

Valentine Perkins, of Mantua, Ohio, aged forty-five years, has every joint in his body as immovable as a solid bone, except those of two toes and two fingers. His jaws have been set and motionless for thirty years, the only aperture through which he receives food being that made by the falling out of his front teeth. His appetite is uniformly good. There was in London an old man who was called the Judge; he was always the picture of neatness, cheerfulness, and content. His wife, poor soul, is all but bed-ridden; he can only do half a day's work, and kind friends make up the remainder.

A correspondent writes from Virginia:

CARRSVILLE, VA., August 27th, 1858.

DEAR DR. HALL:

I was most pleasantly surprised a few days since by a very unexpected visit from a once familiar friend and guest—your highly and deservedly popular little Journal. From the chirography of the superscription upon the envelope, which I recognized in a moment, as I would the features of an old acquaintance, I suppose I am indebted to you for the favor; and it is to thank you, most warmly thank you for the rich intellectual repast which it afforded me, that I venture to intrude upon you. Be sure it found no ungrateful recipient or unappreciative reader.

Last year, through the kindness of a considerate friend, it was placed upon my pillow on each successive month. Since then, adverse circumstances have forced me to forego the indulgence; but long years of suffering and dependance have taught me the lesson of self-abnegation. And now a word as to my health, of which you may possibly entertain some curiosity to be informed. Six years from the incipient attack—four and a half from my prostration upon my couch—find me yet struggling with a relentless monster; yet as rigid and as helpless as a mass of stone, my eyes and tongue being the only members over which I have the least control. Recently my

constantly increasing debility and emaciation admonish me that I shall soon receive a summons from beyond the dark valley. An almost unmanageable constipation of the bowels, together with a distressing asthmatic affection, are steadily but surely wasting away my constitution, which, until some time past, resisted disease with astonishing obstinacy. My digestive organs have lost so much of their energy, and have grown so torpid, that it is extremely difficult for me to effect an operation upon my bowels. An interim of two or three weeks frequently occurs between evacuations. The inability to open my jaws forces me to subsist upon such food as I can compress through a cavity made by the loss of two of my teeth, such as baked fruit, milk, boiled custards, half-cooked eggs, toasted bread, &c., &c.

W. H. E.

Not many will read these statements without a deep sympathy for these afflicted men, and an earnest hope that as to each one of them the sufferings of this life will bear no proportion to the high happiness in reserve for them in the heavenly world—a happiness as pure as a sunbeam—as eternal as the throne of God. On the other hand, let us all turn our attention in upon ourselves and cultivate a deep and an abiding gratitude to the Giver of all good, in that we and ours have been born perfect in limb, and form, and feature; our bodies without a blemish, our minds without a blot, and, further, that these things have been continued to us for the period of a life time, and that we have had given to us all things richly to enjoy by a Beneficence as ceaseless as the flow of time, and as boundless as the universe.

PHYSICAL EDUCATION.

DR. COX is reported to have said in a college address: "I am glad that Luther had a good digestion as well as a great soul, for the reformation would have been delayed had he been a dyspeptic." The rev. doctor has been a martyr himself to throat ail, arising from a dyspeptic stomach; and it has been reported to us that his wife is the only person able to keep him well, by always accompanying him and treading on his big toe under the table to remind him that he had eaten enough, and instantan the plate is obediently pushed back.

MORAL NUTRIMENT.

WHOSE mind does not run far back into the past with sunny memories in reading the dear familiar lines—

“In works of labor or of skill

I would be busy, too,

For Satan finds some mischief still

For idle hands to do?”

Lazy people eat more than the busy, at least for awhile, because it affords them enjoyment; it is a standing source of gratification, until they become dyspeptic, when every meal becomes more or less a torture.

But want of occupation has its attendant moral evils as well as physical. Idlers are nervous, fretful, peevish, cross. Ill-nature becomes a second nature, and they grumble, and complain, and whine from morning until night, with chance intervals of sunshine, but ever so transient.

One of the causes of the deep moral degradation of many sailors, is want of occupation in the interval of their “watches,” especially in long voyages. We have many a time and oft been with them in the fore-castle, from the full-rigged ship down through bark, and brig, and schooner, and tiny sloop, and have seen and heard all that was degrading in story and foul in act, profane and beastly, for want of occupation to lead them to higher things. The knowledge of this has led us for a long time past to preserve carefully all our religious exchanges, our agricultural papers, and the outside half-sheet of many weeklies, which, for safety in sentiment, purity of teaching, and courteousness of spirit, favorably compare with the religious press. For these a friend, whose heart is in the right place, comes regularly on the first of every month. No winter’s frost or summer’s fire by any chance keeps him away, although gray hairs are upon him, and his shadow is lengthening for the grave; and going down among the shipping, he hands them to the sailors of such vessels as are just weighing anchor, for the chance that some good sentiment may strike their attention in hours of quietude, and make them think of home, and sisters, and mother, and minister, the country church, the grave-yard close by, and of heaven; for even transient thoughts like these have a restraining, an elevating,

purifying power. "These are the best things that come aboard for my men; they keep them out of mischief," said Captain —, of the steamship Prince Albert, as the distributor jumped aboard and handed him a large bundle of reading matter. "We don't swear half so much when we have your papers to read," said a hardy jack tar. These two unvarnished statements are full of meaning; and we trust that our city readers will give them a practical turn by carefully preserving their religious papers, and other safe, transient, or loose reading matter, and send them free of charge to J. H., 283 Spring street, New York. A good religious newspaper ought not to be destroyed; nor, as we think, ought it to be laid away, to become moulded and worm-eaten, in the calculation of reading it again; for it is hiding in the napkin—it is hoarding up, instead of putting out at interest. We have many times copied a good article rather than mutilate the paper which contained it, thinking that if it did us good, it would be likely to do as great a good to some others, or a dozen others. Further, those who can write well for their favorite paper, who can throw off sentiments sparkling and pure, and short, terse, striking, and do not do it, are responsible to humanity and to God for the default. The making of a religious newspaper interesting, useful, influential, by reason of the sterling character of its reading matter, ought no more to be left to the editor, than the building up of an active, efficient church society, should be left wholly to the minister. Every man, woman, and child, ought to help him in all ways possible; and so ought the editor to have the sympathy, encouragement, and literary help of every reader who can thus contribute; for, next to the minister, a well-conducted religious newspaper is an instrument for present, extensive, enduring good, and they are essential to the times, as counteracting the malignant influences which are scattered with a reckless hand by anonymous writers, who can stab from behind and in the dark, or by those who, leaving foreign countries for their country's good and their own safety, boldly solicit to be made the paid contributors of our best papers; and, having left home disappointed and depressed, take refuge in "liberal" views in doctrine and in drink, and pour out their infidelities and atheisms as largely as a sleepy public will allow; when at length,

having lived up to their principles for a year or two, or more, their death and their *nom de plume*, with "real name," are for the first time made public; the "report" being—"Died" of mania potu, delirium tremen, drowned, run over by the cars at midnight, "died" by his own hand, by the visitation of God! Such are not a few of the men who, through the daily, the weekly, the monthly, and the quarterly, enter our parlors, and talk to our wives, and sons, and daughters, in gingerly infidelities—in gilded whoredoms. Men of a true humanity and a true progress! look to it that you write to counteract these poisons, and write as splendidly; look to it further, that your center tables be cleared of all this worse than trash, and assert and practice your right of a proper supervision of what your families are to read. There is "death in the pot," literary and moral, as in olden time there was in the culinary—moral death in many a fascinating novel and high-sounding magazine and "popular" weekly. Some reason was there in the declaration made to us lately by one of our sternest, most useful, and aged divines: "I allow no newspaper to be read in my family." Another, of a different profession, who was second to none in position and professional ability, since passed away with years and honors, said: "There is but one daily paper in New York that I consider fit to enter a family of daughters." Therefore, while one part of the community should watch the reading of their families with a jealous care, let those who can write well, pungently, and powerfully, feel it their duty to do what in them lies, to ensure that the literary *pabulum* of the people shall be unpoisoned—shall be prepared with materials that are morally pure, safe, and nutritious—that the reading for the masses be sound, truthful, and divine.

WARTS.

WARTS are removed in a fortnight if creosote is painted on them, and they are then covered with a common sticking plaster, to be renewed every third day. But as creosote is a virulent poison, it is safer to use some acid or strong alkali—say potash or hartshorn, every day, until they disappear, as

most of them will, under this latter treatment, if persevered in, using only the creosote in incorrigible cases. We know by personal experience that persevering friction with anything, even with the finger, is efficient in the removal of some kind of warts; and such was Lord Bacon's observation and experience, possibly the vulgar notion, that a wart is cured by stealing a piece of bacon, originated in a hair-brained or muddy-headed individual, who used the thing itself instead of the advice of the man who gave it.

WELL AND SPRING CLEANING.

As spring is approaching, we earnestly advise all persons who use well water and spring water, to have both wells and springs thoroughly cleaned out, and then washed out in early May and also during October, as there is strong reason to believe that the settlings which have accumulated, including decayed vegetation, impart their disease engendering qualities to the water, and thus originate some of the most dangerous forms of low or typhoid fever, at a time of the year when the weather is so cool as to preclude the idea of their arising from vegetable decomposition. The stench of the *debris* at the bottom of wells should induce all cleanly persons to expurgate them thoroughly, aside from considerations of health.

FEVER AND AGUE ANNIHILATED.

In a series of letters now in course of publication, "Trip to the Rappahannock," No. seven, in that inimitable paper, The Home Journal, the writer makes an "eminent" Virginia doctor say, that the avoidance of inhaling the out-door morning and evening air, is a certain means of exterminating fever and ague, called elsewhere chills and fevers. We advocated that doctrine a quarter of a century ago, and every year for five years past, in "Hall's Journal of Health." On pages 32, and 217 of vol. 5, 1858, the subject is treated, the declarations made, and the reasons given in the plainest manner possible. It seems further, that the eminent writer of the Rappahannock

letters has been deluged with enquiries as to further particulars, leading him to suppose that the information was a knowledge much wanted.

STUDENT HEALTH.

A theological student who was about abandoning his studies in utter discouragement in consequence of declining health, arising from constipation and indigestion, was induced to forego his purpose until he tried what could be done for him by a change of habits, as to eating, sleeping and study. No medicine was advised beyond some half-a-dozen weekly pills. But before he had taken them all he writes "my health is improving, study begins to be a pleasure. I shall ever feel grateful to you for your advice and treatment, to which I attribute my change of health.

There can be no doubt that many young men who might have lived to high distinction, have lost health and life itself from want of timely and judicious advice as to their habits of life, being deterred from seeking that advice from their inability to pay for it. We believe a valuable substitute may be found in our last dollar book on "Health and Disease," in which we mainly strive to show how ordinary ailments may be cured by natural and inexpensive agencies.

BREAD WITHOUT YEAST,

SALT, milk, salærated, soda or any think else is made as follows, according to Elsie M. Emory, of Cardington, Ohio, as communicated through that delightful family paper the *Country Gentleman*, of Albany, New York:—Take boiling water, let it stand until the temperature is reduced below the scalding point, then stir in flour as thick as you can well beat it with a spoon. Set it in warm water kept at a proper temperature to promote fermentation, usually three or four hours. If it should become thin after standing a while, stir in a teaspoonful or two of flour, beating it occasionally until it commences to rise.—When light, put it with the flour, mixing up with water, kneading thoroughly; then make into loaves and put on tins to rise, keeping warm and bake as usual.

DISTRESS HOUSES.

M. VIENNOT, of Paris, proposes to erect ornamental columns throughout New York, below Fourteenth street, at his own expense, receiving pay therefor in the exclusive privilege of using the wall of those columns for placards for twenty years, after which they revert to the city. It is sufficient to say that these columns are to be used as urinals. If any plan could be devised to keep these places as neat as a new pin, as to sight and sense, they would be productive of great, very great good. The inconvenience, the discomfort, and the positive danger which result from the want of these facilities in a large city cannot be denied. As to the positive danger, and the daily injury, any experienced physician will give a prompt testimony. For want of the conveniences referred to, violations of public decency are of daily occurrence, while the prostitution of the corners, areas and recesses of private property for these purposes is shameful, and is an opprobrium to any civilized city.

OUR DAUGHTERS.

It is stated that in a female college at Harrodsburgh, Ky., the girls are taught to think, in the highest sense of the phrase. We hope President Reaser will establish a branch college of the same sort in New York city, there being nothing of the kind here. It seems that the "Euthalean Banner" is conducted by the young ladies connected with the institution. The name is puerile enough; better burn it up. It spoils both boys and girls to write for the papers, for it will not be done without diverting attention from study. A newspaper writer ought to have passed thirty years. The newspaper has become a too important institution to be written for by children; its responsibilities are becoming daily more momentous.

HOTELS.

—A NEW feature is inaugurated in hotel life, and greatly needed too. The proprietor of the Astor House, New York, advertises that, among other desirable things in his world-

famed hotel, "invalids will be especially attended to." If that should be so, it is the only hotel in New York in which "special attention" is *not* given to the special neglect of the unfortunate sick.

A PHYSIOLOGICAL CHAIR

Is made and sold by somebody—we know not who—pronounced by Prof. Fowler to be "the very thing" to make lazy young gentlemen and crooked-back girls sit erect; for, if they do not, they will slide off. We consider it the happiest thought of the times, put in practical shape, originating in the same broad platform of benevolence which led *George Comb* to devise how a natural shoe should be made. We never learned whether he was strikingly successful; but we think a New York "C," has, in the devise of a true physiological chair, accomplished a more important success than the great name just mentioned essayed to do when he gave his magnificent mind to the solution of the shoe problem. We advise all city mothers to call at once at our office, and see the chair.

NOTICES, REVIEWS, &c.

WE have made an arrangement with HUBBARD W. SWETT, Book and Periodical Dealer, 128 Washington Street, Boston, to act as our Agent in that City, for the following books (our own publications):—*Health and Disease*, a Book for the People; *Consumption, Bronchitis and Kindred Diseases*; and the Bound Volumes of the *Journal of Health*. H. B. S. will supply the trade of Boston at our Lowest Cash prices. We shall establish no agencies for the *Monthly Journal*, but leave the Sale open to all the Trade out of New York City, can be supplied by the following Wholesale News Agents, *ROSS & TOWSAY*, 121 Nassau St., *DEXTER & BRO.*, 14 and 16 Ann St., and *R. M. DEWITT*, 160 and 162 Nassau St.

H. B. PRICE, PUBLISHER,
No. 3 Everett House, New York.

The Country Gentleman, weekly, \$2 a year, Albany, New York, is instructive to any family in the city or country, and merits as it receives, a wide and generous patronage.

The *Independent*, New York, \$2 a year, has for its special contributors for 1859, John G. Whittier, Harriet Beecher Stow, George B. Chever, Henry Ward Beecher; great names all.

Ladies American Magazine, \$2 a year, 7 Beekman Street, New York.

"*Ophthalmic Hospital*," New York. Fifth annual report, with an address by Mark Stephenson, M. D. Subject—"Law and Medicine contrasted." Able, scholarly, discriminating.

Moral Insanity.—Anything which Dr. Reese may choose to write on an important medical subject, commands the respectful attention of the medical profession. His "report" prepared at the request of the American Medical Association, should be preserved for reference, by every lawyer or physician of any eminence, not only here, but abroad. It is an able and standard contribution to medical jurisprudence.

Millions of eyes have been delighted in past years by the beautiful engravings in "*Graham's Magazine*," which is now merged in

The Ladies Magazine, \$2 a year, single numbers 18cts, Henry White, publisher, No. 7 Beekman Street, New York: we cordially wish it the success which it merits.

The Home, by Metta Victoria Fuller; \$1.50 a year. New York, and Buffalo. Is a safe companion for our wives and daughters.

Christian Review, \$3 a year; removed from Baltimore to New York, published by Sheldon, Blakeman & Co., is one of the very best religious quarterlies in America. Baptist Lutheran Home Journal, \$1.50 a year, published monthly at 732 Arch Street, Philadelphia.

Sixteenth Annual Report of the Young Men's Social and Benevolent Society of the Presbyterian church and congregation, Fifth Avenue, corner of 19th Street, New York, organized March 22, 1842. The average monthly attendance is two hundred; of the 237 young men who have become members since March 1842, only five have died; this simple statement is one of the strongest proofs that can be given of the life insuring, and life preserving influences of that sobriety of character, of that steadiness and regularity of deportment which belongs to young men in cities whose tastes lead them to a connection with "Christian associations." Let every parent then, from the country, who sends a son to the city to try his fortune, enjoin it upon him, as a means of preserving character, health and life itself, to make it his first business, and by no means to be neglected, to connect himself with one of these "associations," a thousand fold better than any "company" or "club," or "band" in the government.

American Medical Gazette for February, edited by Dr. Reese, is the best number issued for variety, ability, and practicality. The world renowned Whitney case—for it is destined to travel through all civilized lands, and to be handed down to posterity, is fully reported. The learned editor comes ably and manfully to the defence of Dr. Horace Greene, who is by common consent, allowed to be one of the best, most honorable, and most eminent medical men at home or abroad. The incontrovertible facts declare, as does every physician in New York, who has taken proper measures for a thorough investigation, that the operator had no agency whatever, directly or indirectly in the death of the patient, and such was our opinion from the first; the very supposition was an absurdity, under the true circumstances of the case.

Blackwood, \$3, for Feb'y, comes promptly and welcome.—For sale at our counter.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS : FOR WHATEVER BEGETS PLEASURABLE AND HARMLESS FEELINGS, PROMOTES HEALTH ; AND WHATEVER INDUCES DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

We aim to show how Disease may be avoided, and that it is best, when sickness comes, to take no Medicine without consulting an educated Physician.

VOL. VI.] APRIL, 1859. [No. 4.

BULL DOGS.

WHEN quite a child, a beautiful big dog came to our father's house, no one knew whose or whence. All the children were wonderfully taken with him ; he was fed and caressed and played with, from morning till night, and we all thought we had gotten a valuable prize. Before long, however, we discovered a failing, a serious draw back ; there was no reliability in his mood ; for in the very midst of our gambols with him, he would sometimes turn round and snap at us so savagely, that we began to avoid him. Strangers would often exclaim " what a beautiful dog you have ! " But we could not join in any commendation of him. We let visitors praise him, and we let him alone.

Later in life, we have found bull dogs everywhere, in every party, in every sect, in every profession, and in very many families.

A young man is a suitor, his dress and address mark the gentleman. He is educated, travelled, handsome. His demeanour is unexceptionable, and he wins the hand and trusting heart and makes them his own. But on a nearer view, after marriage, unexpected developments are made, startling principles are enunciated, the principles of the *roué*, of the gambler, of the infidel ; with such an one a pure heart can never assimilate, and retires more and more within itself, while the other left more and more to itself, grows cold and fretful ; becomes daily more soured, and complaints, and faultfindings,

and growls, are the order of the day—that is a Domestic Bull Dog.

A strange physician arrives, he is polished in his manners, plausible in his theories, and confident in himself. Courteous in deportment, agreeable and gossiping in conversation, he wins his way among the people; they forsake the man to whom they have been bound by ties of citizenship and near neighborhood for a dozen or twenty years, and the new-comer is all and all. But time develops character. With a remorseless maw, he snaps at his new patrons' purses, bites out in merciless mouthfuls the substance of his patients, who just about that time find out that he is not as good as their "old doctor." But the new one got their purse, and they got their experience by paying the—Medical Bull Dog.

A minister comes among us, we never heard of him before, but he "walks into our affections" unresistingly, for we are carried away with his eloquence. As lavishly as corn grains to a brood of chickens, does he scatter around him the bright jewels of thought; we feel as if we could sit and listen to him always, and he settles among us. But no sooner fixed, than some idea is proposed, which we do not like altogether, but thinking that we must have heard amiss it is passed over, and for "a spell," all moves on smoothly as before: then another new idea is thrown out, rather more rousing than before, in fact it is disquieting; and with the charity which many good qualities engendered, we think perhaps he did not mean what he said, had failed to express himself clearly; but before the irritation has subsided, another shot is cast, and another and another, with shortening intervals, until not a sermon is heard without some expression is made more or less startling, enough to make us feel that it is nothing short of a desecration of the day and the place and the occasion. These things go on until by degrees the new-comer is "shied" from by the more reflecting; they cease to wait on his ministrations, say nothing in his praise, and let him alone. Next the newspapers take him up, they handle him gingerly at first, but his sentiments, and his conduct becoming more and more "liberal" in an ungracious sense, he is, after much long suffering, in consequence of his undenied mental power and other bright qualities, reluctantly "read out," and he settles down among the hetero-

dox and the infidel, where he belonged from the first, and thenceforward is regarded as a Clerical Bull Dog.

A daily, a weekly, a monthly, a quarterly publication is left at our doors. A close criticism discovers nothing objectionable and much to commend. It comes too, at a low price, and we conclude to give it the support of our patronage and influence. It continues good, and by degrees we begin to feel a personal interest in its prosperity; and about this time, the rise in price to that of others of its class, is announced, we wince and bear it. Later still, there is a latitudinarianism in its editorials, not wholly agreeable; these gradually grow more and more decided, to become in time as dogmatical, as impertinent, as levelling as any of its class, and we tolerate when we do not admire; and as we can't better ourselves, we submit, to be aroused to indignation even, at sentiments uttered every now and then, political, social, religious, which almost determine us not to take that paper another day. But we must have a paper, it is no worse than the others, while in some things it is better, and we take it still, forgetting that an arrow poisoned with a false doctrine in politics, in domesticities, in religion, especially when barbed with ridicule, never fails to leave in young minds a venom which remains and rankles and corrupts to the utter ruin sometimes of the whole moral character.—Beware then of Editorial Bull Dogs.

The dog which came to our father's house had no doubt been kicked out of somebody else's: we at length did the same thing, and he slunk off to find another home. He was a peripatetic bull dog, his prototype is found in those who go about the country lecturing professionally on this, that, or the other specified subject; but to cut the whole matter short, we will state it as our observation, that with very few exceptions, we come away from a public lecture with feelings varying from dissatisfaction to disgust, and now and then with horror; for no later than last night, having for the reason above given, almost wholly ceased from attending public lectures, we heard a man discoursing professedly on "Fun;" we love a laugh, for we know it to be a better pill for the dispersion of blues, inanity and the like, than any of our compounding, hence we go willingly where a whole-souled risibility may be reasonably expected. The lecturer pleased us hugely at first. He hit

off gaming, and profanity, and drunkenness to a T, closing, however, with the laudification of *Punch*, and Thackeray, and Dickens, making quotations from these men, as being superior to any sentiment from any pulpit in Christendom, and with a twitting of parsons and of people, who were so pious that a smile was considered a profanity, he ceased with the growl of a Bull Dog Lecturer. The lesson of the article is—beware of new men, of strangers. Take time to, “try the spirits.” Of social bull dogs, domestic bull dogs, and bull dogs medical, as also those of the press, the rostrum and the pulpit, beware!

SORROWING POVERTY.

THAT infant children should be starved to death deliberately in the great city of New York, is an almost incredible statement, except to the few, whose large intercourse with the world, has led them to the observation, that there is no meanness so unfathomable but some human wretch may be found who shall dive down and perpetrate it.

On a February day, within six squares of the palatial residences of Fifth Avenue, three infants were found, so abject and idiotic in expression that all trace of humanity seemed lost. “They could not cry, and so brutish were they, that when lifted from their cradles they merely gazed about, as puppies or kittens; none of them had any flesh on their bones.”

Nearly two thousand children whose parents cannot take care of them, are constantly on the hands of the city; the helpless children of crime, of poverty, of infidelity and prostitution. About two hundred of the above are to be nursed, and are distributed over the city to women who profess to have lost their own children; of these two hundred, were the three above referred to.

We do not hold up to public reprobation the woman who engaged to take care of these three children, at the stipulated payment of one dollar a week each, the price paid for boarding dogs in — street, for most likely she was poor and ignorant and perhaps herself at not a great remove from starvation.—Half frozen and famishing, the very best of us can't say what we would not do. Theoretical incorruptibility is the easiest of all easy things, to those who roll in wealth.

Ten men are elected, called governors of the alms house. It is a position of honor and responsibility, for hundreds of thousands of dollars pass through their hands every year. These governors will not let a child go out to nurse until a respectable physician certifies that the woman is every way proper to receive the child; next, a visitor is sent to the house to see if appearances correspond, and if so the child is given out, and the matron of the alms house is required to visit each child once or twice a month. And yet, notwithstanding all this, here are three children accidentally found in the condition above named. These statements simply show the unfitness for office, somewhere.

Three-fourths of all children picked up in the streets of New York, die before their teens, because they are born diseased. In cases where most especial care was given, two-thirds died, showing this, that the children of vice are born diseased, are brought into the world with the physical maladies of their parents. Three-fourths of the idiotic in a Massachusetts charity, were found to be of parents, one or both of whom were drunken. Physical vices therefore are not only perpetuated in the offspring, but they originate mental deformities. But if this is true of the degraded, it must be true of the genteely vicious. A Fifth Avenue mother, who indulges in opium or wines or cordials, is just as likely to have an idiotic child, as the besotted of the purlieus. The gourmand of Fourteenth Street and Madison Square, who is always "full," in skin and paunch as well as in purse, is just as likely to have a child which shall perish with marasmus or chronic diarrhœa, as the other of bad liquors at the five points.

Therefore, those who do not make good health a study and an aim, who do not practice daily the temperances and self denials which seldom fail to secure this good health, are committing a crime against their unborn children, which they never can atone for.

WEAKLY YOUTHS.

WITHIN one week, three persons have complained that their lives have been made lives of suffering, by the ignorance of parents, thus: They grew up rapidly, almost as tall at sixteen

as at mature age. The rapidity of their growth was attended with great debility, while the parents judging of the ability to work by the size, required more of them than they were able to perform, and a strain was imposed upon their constitutions, which made them a wreck after ; not indeed destroying life, but leaving the body a shell, and all its functions so impaired, as to their capabilities, that none of their work was well performed, resulting in disease of the whole system, making life a torture, and in one case we know of, there is a never failing reprehension of parental memory.

Persons who are healthy and hearty themselves, do not know how to sympathize with a rapidly growing child, and their complaints of weariness are unheeded, blamed or scolded at. To all parents then, especially to farmers and mechanics, we give the advice, when a child has grown up rapidly, impose but little labor, and that, never violent nor long protracted ; it should be light, short, steady, not by fits and starts, never drive, always encourage, and when they go to bed at a regular, early hour, let them have all the sleep they will take, never allow them to be waked up, let nature do that, and she will do it regularly, and in due time. We know a man who almost daily execrates his father's memory, although he left him a handsome fortune, and a lady who at seventy-five, thinks hard of her mother's severity, and want of sympathy in this regard.

WALK SOFTLY.

THE tiniest pebble thrown sea-ward from the beach, causes a wavelet, whose influences are felt for unnumbered leagues out upon old ocean's bosom. The softest whisper excites vibrations in the atmosphere around us, which cease not this side the boundless ether ; so the act or thought of an immortal man, however insignificant, may color a lifetime, may leave influences which shall not cease, until time shall be no longer ; influences for good or ill, to millions of immortals like himself, for unending ages. These things being so, it would seem that every act should be a felt responsibility, and every thought a prayer. Let us all walk softly then, or at least with a motive and a wish for good.

A crust of bread thrown thoughtlessly by a fellow student, made Prescott, in a measure, sightless for near half a century. An ill-timed jest has severed many a warm friendship, and planted bitterness for a lifetime, where ought to have welled up the warmest, and purest, and loveliest springs of our nature. Many a time and oft, has a frown, a harsh word, an unfeeling or contemptuous gesture, crushed resolves forever, which were budding to a new and changed and better life. Reader, let us all walk softly then by day and by night, at home and abroad, inasmuch as for every step in life, we must give account at the judgment.

BEAUTIFUL OLD-AGE.

“WHAT a lovely old man he was, so simple and modest.” Such is a traveller’s testimony of a sage in his ninetieth year; a man “whose greatness has not destroyed his nobleness of heart, but nobleness of heart has rendered still greater.” The author of “Cosmos” stands out among a million of men in his intelligence, in his age, in his striking physiognomy; the blue bright eye, the “massive forehead, deep, broad, overhanging;” and the heart too, stands out, in even higher relief, than all the others, and the stranger apostrophises, “what a lovely old man!”

Religion makes a man lovely in his age; true and deep science makes a man lovely in age; and so does a real great heart; but the imperfections of our nature, all together fail to do it, too often, when there is not sound bodily health, underlying the whole. It is good health which moulds the features in smiles, which warms up the affections, and mellows the heart with human sympathies; on the other hand, illness corrugates the brow, freezes up the fountains of lovingness and despondency, and fretfulness reign supreme, unless counteracted by high christian principles.

With so much depending on bodily health when gray hairs come upon us, who shall not say that, next to securing a Bible piety, it should be the aim of all who are truly wise, to do what is possible by study, by observation and steady self denial, to maintain all the time, a high state of bodily health.

To grow kindly as age comes on, is to grow in likeness to, and a fit preparation for companionship with angels in the mansions where all is love; but to grow cross and peevish and complaining, by reason of the irritating influences which a diseased and suffering body exercise over the heart, making it a leafless tree, sapless and dry, when it should have boughs bending almost to the earth, with the delicious fruits of a loving nature,—how wide the contrast. Old age with religion and health, and old age with neither, let Cornaro and Voltaire be the representative men; and let every man determine within the hour, which portrait he will sit to, in what mould he shall be cast; forgetting not, that that mould is in process of formation now.

LIVING AGES.

It has been the aim of our *Journal* to inculcate the idea that man should be in his fullest mental prime at sixty, and ought to live in good health an hundred years, and so would we, as a general rule, if we lived wisely, temperately, every day. We expect to be living an hundred years to come, not bodily, but in influences. This journal is influencing its steady readers from month to month, to live more or less according to its teachings, giving them increased vigor of body, and of mind, to be perpetuated in their offspring and they again to theirs. This is what we call "living for ages."

Within a week, one of the best specimens of a whole man in New York, said of our writings, "they ought to be read, they will be read when you are gone." This single expression in the busiest hum of high noon in New York threw over our most time sunny heart, one of the most sudden and sombre clouds in our remembrance; not indeed a cloud of sorrow or of disappointment, but of responsibility. It came upon us like the weight of an avalanche, starting the enquiry, have I written truthfully? invitingly? Have I, in anything, hoisted a false light, which some foundering brother long afterwards looking trustfully to, shall mislead and make a wreck of?

Then came the resolve, we will write more carefully hereafter, especially as our transient readers are more than five fold what they ever were before. The next moment our

thoughts ran away off among our brother editors, and then all the writers and clergymen. Do they feel as fully as they ought, that every line they write, every sentiment they utter, are pebbles thrown on the bosom of the great sea of human life, which shall make waves of influences, that for all time, shall aid in propelling some human brother to glad successes, or to bitter disappointments, to final happiness, or to ultimate despair. Let us resolve then, one and all, as we must "live for ages," for good or for ill, that we will live to elevate and bless humanity, by being truthful in every line we write in every sentiment we utter.

OBJECT OF EATING.

TAKING food into the body is called eating, passing it from the body is called defecation.

Three fourths of all our ailments occur, or are kept in continuance, by preventing the daily food which is eaten, from passing out of the body, after its substance has been extracted by the living machinery, for the purpose of renovation and growth. A healthy laboring man will eat daily two pounds of solid food, of meat, bread, vegetables and fruit; these two pounds, if brought together in one heap, would fill to overflowing the largest sized dinner plate, and yet there are myriads of grown-up men and women to whom the idea has never occurred, that if this mass is retained in the body, day by day, inevitable harm must accrue. If a man eats two pounds daily, near two pounds daily must in some way or other pass from his body, or disease and premature death is a speedy and inevitable result.

The object of passing food through the body is threefold in youth; in maturity, two; for growth, sustenance, and repair in the one, in the latter for support and repair only, that is, nutrition; and the process by which the system separates the nutriment from the food is called digestion; the distribution of this digested material to the different parts of the body where needed, for the purpose of being incorporated into bone, flesh, nerve, and tendon, is termed assimilation.

From "Health and Disease."

SORES.

SOMETIME ago, a little child had a pimple on its breast, which became a little sore, an amateur doctor advised a "simple" remedy to be applied to it, which was done, neither the advice nor the remedy cost anything, except the child's life in forty-eight hours.

A gentleman had a small running sore on the top of his foot; he was anxious to have it "cured up," we advised him to keep it running, but that was troublesome, and it was healed up, in a short time, a cold set in, and he died of consumption, at the end of a year.

The son of a merchant wanted to reduce a swelling in the side, which began to "run;" general remedies were proposed, with advice to let the "sore" alone. This did not suit his views, so he had it healed up, and died of consumption within two years.

A lady had a sore on the leg: it interfered with her walking, she was impatient to have it "cured up," but was advised as to the consequences, but this was disregarded. The sore was healed up, and she died of consumption.

A lady aged seventy had a sore leg, and was extremely anxious to have it healed up. She was advised by all means to make no application to it, but merely to keep it under control by general remedies. An old woman was applied to, and with various salves a wonderful "cure" was the result. Within a few weeks the lady took dinner in usual health, and died in an hour.

A lady aged sixty six had a long continued violent and painful cough, a "running" took place under the toe nail, she feared mortification, and was anxious to have it healed up. She was told that it was the best thing that could have happened to her, inasmuch as it would probably cure her cough, and add years to her life, while by improving the general health the running might slowly dry up of itself, all which proved to be so, and now in her seventy-fourth year, she has better health than half our women at forty.

Our object in stating these facts which have occurred in our own experience, within a comparatively short time, is to impress upon the reader's mind, the signal danger of tampering with sores, especially such as are sometimes called "old sores,"

for they are the outlet to disease, and if injudiciously closed, what they would have discharged, will be thrown in upon more vital internal organs, causing apoplexy, consumption or fatal congestions, as certainly as the boiler of a locomotive will be shivered to atoms, if the fire is continued, and all escape of steam is prevented. In all cases of old sores, apply to a physician of age and experience. If that is not practicable, the safest and best plan is first, to diminish the amount of food eaten each day, one half, and keep the parts in a cleanly condition, by washing them twice a day in soft, milk-warm water, until relief is given.

HEART DISEASE.

WHEN an individual is reported to have died of a "Disease of the Heart," we are in the habit of regarding it as an inevitable event, as something which could not have been foreseen or prevented, and it is too much the habit, when persons suddenly fall down dead, to report the "heart" as the cause; this silences all inquiry and investigation, and saves the trouble and inconvenience of a repulsive "post mortem." A truer report would have a tendency to save many lives. It is through a report of "disease of the heart," that many an opium eater is let off into the grave, which covers at once his folly and his crime; the brandy drinker too, quietly slides round the corner thus, and is heard of no more; in short this "report" of "disease of the heart," is the mantle of charity, which the politic coroner, and the sympathetic physician throw around the grave of "genteel people."

At a late scientific congress at Strasburgh, it was reported, that of sixty-six persons who had suddenly died, an immediate and faithful post mortem showed that only two persons had any heart affection whatever: one sudden death only, in thirty three, from disease of the heart. Nine out of the sixty-six died of apoplexy, one out of every seven, while forty-six, more than two out of three, died of lung affections, half of them of "congestion of the lungs," that is, the lungs were so full of blood, they could not work, there was not room for air enough to get in to support life.

It is then of considerable practical interest to know some of the common every day causes of this "congestion of the lungs," a disease which, the figures above being true, kills three times as many persons at short warning, as apoplexy and heart disease together. Cold feet; tight shoes; tight clothing; constive bowels; sitting still until chilled through and through after having been warmed up by labor or a long or hasty walk; going too suddenly from a close heated room, as a lounge or listener or speaker, while the body is weakened by continued application, or abstinence, or heated by the effort of a long address; these are the fruitful, the very fruitful causes of sudden death in the form of "congestion of the lungs;" but which being falsely reported as "disease of the heart," and regarded as an inevitable event, throws people off their guard, instead of pointing them plainly to the true causes, all of which are avoidable, and very easily so, as a general rule, when the mind has been once intelligently drawn to the subject.

A RELIGIOUS DAILY,

CONDUCTED by scholars, christians and gentlemen, and with the tact, energy and industry which characterize the secular dailies, would be one of the greatest moral, social and physiological boons of the present age. True, it is not a very easy matter to find a man who, besides being a scholar and a christian, is a practical gentleman all the time. We do not believe there is a dozen such men within the city limits. There are a great many christian men, a great many learned men, and not a few, who are both learned and christian; but the gentleman! where is he who is learned and christian too! He must be hunted up with a lighted candle, and when found, it will be some man of whose quiet, retired and enjoyable existence, the great mass of citizens have never heard, because his very nature shrinks from exposure to the innumerable sources of contamination of the times. No man of reflection can go into a religious newspaper office, and take up the religious exchanges of any day, and fail to conclude that wormwood and gall are in too extensive requisition. What a diarrhoea of sarcasm; what a fecundity of satire; what keenness of repartee; what wordiness

of reply; a whole column at once, sometimes expended in annihilating an adversary, real or supposed. This has proceeded to such an extent, that the staid and conservative of the secular press, have been forced to hold up the conduct of even fathers of the religious press, for public reprobation, which attempt to gentlemanize the delinquents, was met with fire and fury, intenser still, and the exhibition of their malignity abated not a tittle!

A daily paper is a commercial necessity in our large cities, and generally our wives, and sons, and daughters get into the habit of reading them. And what do they read? The legally constituted rulers and authorities are a standing subject of abuse, of vilification. The judiciaries are brought into contempt, clergymen are held up to public ridicule by name, church going people are sneered at, and the levelling principle predominates. The privacy of families is ruthlessly, on the least show of justification, dragged forth, and spread out before a million readers, while columns of police and other reports are printed every day, in which crime is made a jest of, and the writers make themselves merry over the most harrowing details. A girl is reported as "chopping" up her mother, and in a diction, which makes it of little more importance than chopping up a pig for sausage meat. Especially is printed with a lucious gusto, what pertains to divorcees, infidelities, assassinations, rape and the like, with particularities, nothing short of disgusting; and going further still the most abominable bestialities are opened to the light of day. As to private character, all sacredness has been destroyed, and no man can wake up any morning in New York, and feel sure that he is not charged with some crime, or compromised as to some nefarious transaction, to be rectified next day, after it has been spread before a million eyes, by an announcement in small print, in an obscure part of the paper, "we regret to have allowed a statement in yesterday's paper, that our highly respectable fellow citizen, Mr. Smith, had been taken up for horse stealing, when such was not the case." We think that an important advance has been made towards protecting families from the vicious influences of the weekly secular press of New York, by the *New York Observer*, *Evangelist*, and others, giving all the important, reliable, se-

cular and commercial news, markets, price currents, &c., thus making it unnecessary for religious families, out of cities, to take any other paper than that which supplies them with religious news and reading. Let us go another step forward, and have a religious daily, which will equal the very best secular paper in its shipping news, commercial, stock, and money articles, and as to the rest, filled up with the plain and unexaggerated advertisements of honorable business men, having a corps of "correspondents" from main points abroad, who will always send facts, instead of conjectures, and in every thing, being prompt, sterling and reliable.

If such a paper could be set on foot in New York city, with a semi-weekly and weekly edition at the rates, at which the secular dailies have become rich in a few years, it would be fitter cause for public illumination, bonfires and universal rejoicings, than the establishment of a dozen atlantic cables: and we believe further, that it would secure the patronage of the sterling citizens of all creeds and all parties.

But what has this to do with a Journal of Health? It has much every way, and the connection is close enough. Such a paper would be a powerful source of moral health, militating against every grog shop, every beer saloon, every dance house, every place of assignation, public and private, for these are the places where the young are initiated into vicious practices, which ruin the health, crowd the hospitals, and perpetuate diseased constitutions.

FROST WORK.

BEAUTIFUL is it of a winter's morning, to look out upon the snow laden trees, the limbs and twigs bending to the ground with their crystal burden; but there is coldness in that beauty.

Beautiful is it also to gaze upon the sculptured marble, and see its lineaments almost speaking with expression, but that beauty is more than cold, it is dead.

Beautiful is it to gaze upon the *mirage* of the desert, but it is deceitful; and upon the rainbow, and the icicles of a million forms, sparkling like diamonds in the noon days' sun light, but transient, empty, and unreal all.

In painting and in music, there is beauty too; but they, and all others, are lacking in this, they want the beauty, transcending every thing else, the beauty of life and of love.

There is beauty in a splendid education, where the mind has been trained in all the accuracy of mathematics, in all the elevating elegances of poetry, and painting, and sculpture, and music. And grammar, and logic, and rhetoric may have been thoroughly mastered and reduced to the practice of an accomplished writer and a finished orator, an abstract morality may pervade every line written, every uttered sentiment. But who does not know, that these things alone, never make a loveable character, there is beauty in it, as cold as the icicle, as dead as the marble, as transient as the clouds of morning, the body is without warmth, the heart without sympathy, the whole nature without love, beyond the circle of its own cold and dead, and magnificent self.

The son of a London Alderman, was William Beckford, left fatherless at ten, with an annual income of half a million of dollars. No pains were spared to give him a refined education. The great Mozart taught him music. Sir William Chambers gave him lessons in architecture. At the moment of his majority, he launched out upon the world, proud, haughty and accomplished, withdrew from men, encircled his domains with a two mile wall, razed his father's residence, which had been built at an expense of more than a million of dollars, and erected another on its site, in mid-winter, men working day and night, and amid gorgeous palaces, in more than eastern magnificence, he passed his time in luxurious ease. He feasted in the contemplation of his own grandeur, but the day was not long enough for that, for at times when his whole establishment was lighted up with torches at mid-night, he would repair to a distant elevation, and gaze upon it by the hour. All this was the result, the very natural result of an "accomplished education." Had he been brought up in another school which would have invited out the affections, which would have trained him in the exercise of a benevolent nature; had he been taught that the best way to happyfy himself was to be employed in happyfying others, he would most probably have lived to high purposes, and would have gone down to the grave with the benedictions of multitudes on his head, to be

repeated as to his memory, by every successive generation, for all time. Instead of which his towers fell with their own weight, property depreciated, law suits terminated adversely, the sheriff entered where royalty had been refused, and he fell unpitied. Font Hill Abbey, like its owner, was levelled to the earth, and the wealth and the name of the author of *Vathek*, have faded away "like frost work before the sun." From this narration, many of the families of this land may derive instruction. The great aim of multitudes of parents, especially in cities, is to afford their daughters a splendid education, and the music of harps and guitars and pianos, is assiduously cultivated for months and years, instead of the infinitely more purifying and harmonizing "psalms and hymns, and spiritual songs" of Isaac Watts. The obscene and impossible mythology of classical poets is studied more than the real truths of scripture history, and the dance, and the ball, and the opera, are patronized before the prayer meeting, the lecture, and the sabbath worship. The result of all this is, our daughters grow up dressy, idle, proud, vain and worthless as to the real and necessary duties of life. They live in sham and show, and a vain parade, of which they soon get weary, because of their unsatisfying nature; life has no absorbing object, that of it which they see is tame and tasteless, there is nothing in it to stimulate them to energizing activities of mind or heart or body, and they pine away in listlessness and early disease, or, to protract for a brief space the flickering lamp of life, they feed it with opiates, or fill it with alcohol.

That this may not be regarded as the figment of a lively imagination, it is only necessary to repeat an official declaration in reference to the State Inebriate Asylum, now in process of erection, at Binghamton, that of those who have already applied for admission for the cure of the *disease* of drunkenness "four hundred are women in the higher walks of life, educated and accomplished."

MILK,
FRESH, pure, luscious, cream and all, from farm-fed cows, is served on our table every day, within a dozen hours after it is drawn from its natural fountain. What a countless multi-

tude of Gothamites envy our good fortune, and how the question leaps from the lips "How do you get it?" Don't be in a hurry. We will tell you by degrees, not only how we get it, but how you may get it, and at common milk cart prices for the adulterated article; swill one half, water one quarter, milk "a trace," as a chemist would say.

A New Yorker does not know what pure milk is, theoretically or gustatorially. In the first place, nobody would drink pure milk willingly, except babies, pigs, and such like. Within our remembrance, we never drank but one fill of it, and that was over twenty years ago. We have vivid recollections of its lusciousness even now, by virtue of the peculiar circumstances and surroundings of the case. We were beyond the boundaries of civilization. We were literally among the savages. We had been travelling across the wilderness for a long, long time, day in and day out, our provisions were exhausted, no game to be seen in those wild, wild regions, and weary and faint, at close of day, we suddenly confronted an Indian encampment, and making our way to the wigwam of the chief, who was at once recognized by his dress and presence, sitting at the door of his tent, we signed that we were hungry. Instantly his maiden daughter, as straight as an arrow, and with the graceful spring of youth, ran to the herd, and in a few moments presented a vessel foaming and brimming full to our thirsty lips, and such a quaff of nectar we never had before or since, despite of its natural warmth, and the multitude of little scales and other things, from the cows teats and elsewhere, which were swimming in discouraging abundance on the surface. We soon found it was no use in blowing them aside, and we comforted ourself in the reflection, that although these particles were not exactly milk itself, they were pretty *near* milk, at all events! and down they went; the diversion from this very slight circumstance being, the contemplation of the beautiful young creature before us—for we were then young.

In ordinary weather, milk remains fresh and pure for about three hours after the milking, when it begins to decompose, that is, begins to putrify, and hence is no longer "pure" milk, no more than meat is fresh or pure after it has begun to decay. These being the facts of the case, there is sound philosophy

in recommending milk "warm from the cow." Hence we have seen in St. James Park, London, within a few yards of the palace of the Queen, a fine healthful looking cow tied to a tree, and nurses coming up in their turn, with little cups to be filled from the teat, to be drank by the children and infants under their charge.

Science, and art, and invention, have led to several plans of securing milk in its purity to that large class of persons who live in towns and cities and on the sea, to whom a cow is an impossibility. SOLIDIFIED MILK is one result, and is prepared as follows: premising that of every thousand pints of milk, as it comes from the cow, eight hundred and sixty-one pints are simple water, this water is evaporated away in the manner of making sugar out of cane juice, or "sugar water," when a thick doughy substance is left, which on being dried, chrystalizes, and becomes a granulated, yellowish, creamy tinted, dry powder, it is then put in tin cans, covered tight, and remains fit for use at once, or for months after, having, however finely pulverized loaf sugar mixed with it, to preserve it longer. Hence solidified milk is not pure milk, it is sugar and milk. It is prepared for use by re-adding the amount of water which was at first taken from it, or it is stirred in tea and coffee, until whitened to the taste of each person. This milk is prepared by a New York Company, in the midst of an agricultural district, out of convenient reach of conveyance to the city, where they are glad to sell it for two or three cents a quart, as it comes from the cow.

CONDENSED MILK is another form of more recent introduction, the discovery of Gail Borden, a man of great reflective powers, and of indomitable energy. He has spent long years of time and anxious thought, with many thousands of dollars, before he succeeded in bringing it to its present perfection of process, *and* in persuading the people that it was a reality and not an imposition. Mr. Borden's establishment is also in an agricultural region, where the milk would otherwise find no market. The farmers bring it while yet warm, it is then deprived of a large part of its water, which leaves it of the thickness of syrup or molasses, it is then placed in a cool vessel surrounded with ice, sent to New York, and delivered from these vessels at the doors of those who use it. Some of the

ocean steamers take enough for a voyage out and back, keeping it in an ice chest, and it is apparently as good on the day of return, as on the day of departure. Nothing is mixed with it, not even sugar. It is essentially a pure milk. All the preparation needed for using it, is simply to stir it in the tea and coffee. If it is to be drunk or used for cooking purposes, common cold water is to be stirred in, until it is reduced to the proper thinness. One pint of condensed milk with three pints of pure water, will make a thicker, richer milk than is to be had of any city milk dealer, and at a rate about the same that is paid for ordinary cart milk.

As long as one pint of condensed milk weighs twenty ounces, we are getting what we pay for, a less weight for a pint, is that much of a fraud.

There are two things which will oppose the introduction of condensed milk—1st. The servants will see at once its richness, and will use the concentrated condensed article, with the same measure and freeness as they use the common kind. 2nd. It requires more care in handling, than the generality of city mistresses will give to it, and being left to servants will be badly and wastefully used. The only care required is that the vessel containing the milk, shall remain in the refrigerator or other cool place, all the time, taking only enough from it, as will answer the occasion, for if it is taken to the kitchen or placed on table during the meals, the whole of it gets warm and sours, but even then, for all the purposes of sour milk, it is most admirable.

As pure milk is associated with fresh eggs, it may be well to state that while milk remains pure only for about three hours after it is taken from the cow, an egg is not fit to eat, is not "set" until about twelve hours after it has been laid.

We may as well complete this essay on milk, by stating that it is the only article of food yet known to chemists, which has in it all the elements of nutrition. Hence it is sufficient to sustain the child until it is weaned. No grown person could live and work, and thrive so long, on any one article of food. So wise and kind is that Providence which opens in the mother's bosom a fountain which contains all that the child requires for its fullest wants.

In every thousand pounds of milk there are of—
 Water, 861 pounds,
 Caseine or Cheese 66
 Butter, 38
 Sugar, 29
 Salts, 6

That is, the water quenches thirst, the cheese makes the flesh, the butter oils the skin and keeps it soft, lubricates the joints, and like the sugar, which makes the milk palatable, it affords material for warmth, by means of the respiration, while the fixed salts go to make up the bones as a frame work for the body. But when the child gets old enough to run about, it must have food which contains more of these phosphatic salts; if it does not, it becomes rickety, being proof conclusive, that milk was designed as the main food, only for the very young.

But to make this more directly practical to city readers, who are beginning in this April spring time, to yearn for the country, its milk, and butter and eggs, for themselves and their children, the first enquiry to be made when a "farm house" is found, should be, not whether they keep cows and hens, for they will point you at once to the finest, largest, sleekest animals you ever laid eyes on; and as for hens, the whole yard cackles and the little chickens come about your feet, so that it is difficult not to tread on them, but ask this pregnant question,—Do you get a good price for your milk, eggs and butter? or the more effectually to guard yourself from imposition, visit said farm houses *incog*, as a "middle man" or huckster, and price these valuable articles, the grass butter, the snowy eggs, the luscious milk, and act accordingly.

But while the "solidified" and "condensed" milk are admirable for their respective purposes, the Rockland County Association have gone a step farther, and propose to deliver milk twice a day during the summer, in a state as natural and pure as at the moment of the milking, except that it shall be of a refreshing coolness, and all this, at the common price of seven cents a quart. It is interesting to know how this thing is done.

It is delivered as is the condensed milk, while yet warm from the cow into the cans of the agent, who has these cans placed in cold water, while the milk in them is kept stirred by machinery until it is cold, he then locks each can, and places it in a box, surrounded with ice, but so as not to make it ice cold, for that also would decompose the milk, he then accompanies these cans to the city on the rail road, and on reaching their depot in Tenth street, the cans are unlocked, and multitudes of smaller ones holding two quarts each, are filled and locked, the names of the persons to whom these cans are to be delivered is painted on them. Each can lock has a duplicate key, the agent keeps one, the customer the other. The milking of last night is delivered for breakfast, that of the morning is delivered at sun down.

We may safely say, that until this company gets into full operation, and a large custom, we will very certainly have pure milk in its natural state, and fresh, placed on our tables, but with thousand of customers, the temptation to adulterate will most likely become too strong to resist. Meanwhile, those who patronize the association for the first year or two, may, for that time at least, with their children, luxuriate in pure, fresh milk, from farm house cows.

SLEEPING TOGETHER.

If a man were to see a quarter of an inch of worm put in his cup of coffee, he could not drink it, because he knows that the whole cup would be impregnated. If a very small amount of some virulent poison be introduced into a glass of water, the drinking of it might not produce instant death, but that would not prove that it was not hurtful, only that there was not enough of it to cause a destructive result immediately.

We sicken at the thought of taking the breath of another the moment it leaves the mouth, but that breath mingles with the air about the bed, in which two persons lay; and it is re-breathed, but not the less offensive is it in reality, on account of the dilution, except that it is not taken in its concentrated form, but each breath makes it more concentrated. One sleeper corrupts the atmosphere of the room by his own breathing, but when two persons are breathing at the same

time, twelve or fourteen times in each minute, in each minute extracting all the nutriment from a gallon of air, the deterioration must be rapid indeed, especially in a small and close room. A bird cannot live without a large supply of pure air. A canary bird hung up in a curtained bedstead where two persons slept, died before the morning.

Many infants are found dead in bed, and it is attributed to having been over laid by the parents, but the idea that any person could lay still for a moment on a baby or any thing else of the same size, is absurd. Death was caused by the want of pure air.

Besides, emanations ærial and more or less solid, are thrown out from every person, thrown out by the processes of nature, because no longer fit for life purposes, because they are dead and corrupt, but if breathed into another living body, it is just as abhorrent as if we took into our mouths the matter of a sore or any other excretion.

The most destructive typhoid and putrid fevers are known to arise directly from a number of persons living in the same small room.

Those who can afford it, should therefore arrange to have each member of the family sleep in a separate bed. If persons must sleep in the same bed, they should be about the same age, and in good health. If the health be much unequal, both will suffer, but the healthier one the most, the invalid suffering for want of an entirely pure air.

So many cases are mentioned in standard medical works, where healthy, robust infants and larger children have dwindled away, and died in a few months from sleeping with grand parents, or other old persons, that it is useless to cite special instances in proof.

It would be a constitutional and moral good for married persons to sleep in adjoining rooms, as a general habit. It would be a certain means of physical invigoration, and of advantages in other directions, which will readily occur to the reflective reader. Kings and Queens, and the highest personages of courts have separate apartments. It is the bodily emanations collecting and concentrating under the same cover, which are most destructive of health, more destructive than the simple contamination of an atmosphere breathed in common.

A SURFEIT

IN man is called founder in a horse, and is over-eating, eating more than the stomach can possibly convert into healthful blood. Wise men, and careful men will sometimes inadvertently eat too much, known by a feeling of fulness, of unrest, of a discomfort which pervades the whole man. Under such circumstances, we want to do something for relief; some eat a pickle, others swallow a little vinegar, a large number drink brandy. We have swallowed too much, the system is oppressed, and nature rebels, instinct comes to the rescue, and takes away all appetite, to prevent our adding to the burden by a morsel or a drop. The very safest, surest, and least hurtful remedy, is to walk briskly in the open air, rain or shine, sun, hail, or hurricane, until there is a very slight moisture on the skin, then regulate the gait, so as to keep the perspiration at that point, until entire relief is afforded, indicated by a general abatement of the discomfort; but as a violence has been offered to the stomach, and it has been wearied with the extra burden imposed upon it, the next regular meal should be omitted altogether. Such a course will prevent many a sick hour, many a cramp, colic, many a fatal diarrhoea.

SPRING DISEASES.

A VERY large amount of the discomfort, lassitude, depression and actual sickness which prevails in the spring can be modified or wholly avoided by the exercise of a little reflection and self denial

One of the main objects of eating in winter time is to keep us warm, and to that end, provident nature gives a vigorous appetite in cold weather, but if as warm weather approaches we eat with the appetite of winter, the system not having time to adapt the appetite to the temperature, mischief will follow as inevitably as if a locomotive is diminished in speed one half while the fires are kept burning as fiercely as when it was moving at the utmost allowed rapidity. A prompt diminution at each meal of one-third of the amount eaten in winter, beginning before April in the latitude of New York, and earlier further south, would diminish spring diseases to an incalculable extent.

NOTICES, REVIEWS, &c.

WE had just finished reading the "proof" of our article—"A Daily Religious Newspaper," when a gentleman informed us that a hundred and fifty thousand dollars were secured for commencing such an enterprise in New York, and that it would shortly be put in execution. Simultaneously in London, a million and a half of dollars have been secured for making a religious daily of "*The Dial*." Who shall not say "The day breaketh."

The *Westminster Review* for January, reprinted by Leonard Scott & Co., New York, at \$3 a year, has an able and extended article on Chloroform and other anaesthetics, which the medical scholar will read with interest and profit.

House Architecture, Fowler & Wells, New York, sent pp. for 30 and 50 cents, being No. 1, of Rural Manuals, useful and practical.

The British & Foreign Medico Chirurgical Review, published quarterly by the Messrs. Wood, 389 Broadway, New York, \$3 a year, postage free, to all advance subscribers, is a standard and sterling publication. The No. for Jan., 1859, is of unusual interest: sanatory science, obstetrics, cerebral physiology, influence of climate on disease, therapeutics of electricity, the antagonism of ague and consumption discussed, &c., &c. The Messrs. W. offer 23 new medical works from London, with 300 vols. in French, at reduced prices; also sixteen different works on diseases of the ear, ninety on the eye, and seventy-six on the teeth, with prices attached. They promptly order medical works from all parts of the world.

Boston Medical & Surgical Journal, \$3 a year, for March, is enriched by observations of M. Trosseau, on asthma; himself a sufferer from that disease.

A line or two from the eastern shore of Maryland, telling how much interested two deaf and dumb mutes were in reading one or two articles in a stray *Journal of Health*, encourages us to hope that we are not wholly living to or for ourselves.

The unknown (to us) Editor of the *United States Hotel Directory*, weekly, \$2 a year, New York, has our thanks and cordial approbation for the real excellence of the reading matter of his paper, original and selected; we hope he will continue the same.

Medical and Surgical Journal, weekly, Philadelphia; increases in interest with the evident thrift of the new enterprize of Drs. Butler and Lewis, judging from its mechanical improvement.

The *American Agricultural Monthly*, \$1 a year. Orange Judd, New York, is a marvel of the age.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS : FOR WHATEVER BEGETS PLEASURABLE AND HARMLESS FEELINGS, PROMOTES HEALTH ; AND WHATEVER INDUCES DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

We aim to show how Disease may be avoided, and that it is best, when sickness comes, to take no Medicine without consulting an educated Physician.

VOL. VI.] MAY, 1859. [No. 5.

THE GRAVE OF HOPE

Is any large city, and emphatically in this respect, is New York the city of the dead. Not a day, scarce an hour passes, which does not witness some fond anticipation wilted in the grasping ; some long cherished expectation withered in an hour ; and in an hour the plans of life wrecked for ever.

On a beautiful afternoon of the earliest spring time, we walked Broadway from Trinity church to Union Square, first for months. It occurred to us to step in and see a familiar face, which we had not met since summer. Then, there was the portly mien, the manly eye, the confident expression.— There was the ruddiness of cheek and solidity of muscle which told of vigorous health. In his well-ordered establishment, the piles of goods, the crowd of customers, the activity of clerks, silent, staid, respectful, all spoke of thrift. But now the name was gone, the sign was down. Knowing the house and neighborhood and number, we entered ; and new arrangements, and strange faces were presented. Is Mr. — in?— No! Where is he? Gone! When will he return? Can't tell. The story was soon told. He had failed. Money gone, friends fled, hope prostrate, he had left the city. Whither, no one knew. What to do no one cared. If to return ever, none thought to inquire. What anxieties, what apprehensions, what struggles, what tortures tore that man's heart in the daily battle to keep up his name, which always precedes an honorable failure ; and at home what silent meals, what trou-

bled looks, what unaccustomed coldness to children, what unusual and short and almost cross replies to the enquiries of an apprehensive and affectionate wife; what listless meals; what startling dreams; what sleepless nights; what clouds, the clearest morning sun but darkened; what pangs the careless prattle of children struck home upon a loving father's heart, whose thoughts could dwell on nothing but coming demands, dishonored bills and protested notes, we shall never know, but a monument, the grave of hopes of early, vigorous manhood, we have seen.

A dozen blocks on, and within the hour, we thought of another name and looked for it on the street, but looked in vain. It was not to be found. Six months earlier, a little old man, of rugged health, of sprightly eye, of active gait, benignant look and joyous good nature, made our acquaintance. At the first visit, he spread out a life of alternate hopes and fears, of success and failure. But never discouraged, never cast down, he had struggled through his last battle with perplexities and obstacles and delays, which well might have vanquished any heart, and now, believed himself near the topmost round, the battle of half a century almost ended, the victory almost won. A month later, a cloud had come, disappointments muttering thunders sounded in the distance, next the crash, hope died out for ever, and we shall see him no more.

Within the same week, we met a gentleman whom we had not seen for months; then his "transactions" were by the tens of thousands. Every thing prospered with him. He was also a scholar, refined in feeling, elevated in sentiment, having a most generous and manly heart. But to-day he had changed. There was the easy courtesy of the gentleman, but there was at the same time that subduedness of demeanour, which reverses always "impress on the sensitive." I am not worth a shilling to-day, Doctor. I could have put out a hundred and twenty thousand dollars on bond and mortgage, but I wanted "a little more," and I have parted with my last shilling literally. "You are yet young" said we, "look upward and ahead, only those who have failed can *know* that they are men, that knowledge you have, and it is equal to another fortune you didn't think of," and we parted.

A very few hours later, we met another, respected and honored at home; he visited foreign lands and stood in foreign courts; assembled thousands had waited on his lips; his utterances were printed in both hemispheres. The morning sun of his life had risen in splendor. His estates were measured by miles. Great men, traveled men, rich men felt complimented to seat him at their tables. But within six months, a change had come over him too. The foretime ready smile came not at his greeting. Furrows had been plowed, and settled sadness had made its deep imprint on that lang syne sunny face. "Money" gone, children scattered, wife worse than dead, was the short, sad history, of budding prospects blighted in an hour, of early flowers wilted in the blowing, of human hopes all perished in a night.

Little know the plain plodding workers of the country, whose farms are paid for, and clear of liens, how happy and stable they should feel, and what little ground there is for the envious thoughts which often rise within them when they hear of men in cities handling money or merchandize by the millions every year, and who in a season spend more than would buy a good sized farm. Four out of five of them die poor, unless they have secreted money from their creditors. The owner of a dozen acres, or a hundred, or a thousand, can go to bed any night and feel secure that he shall wake up next morning with a home of his own, and a living within it, for him and his. On the contrary, the city merchant or banker has no such security. The mail of any morning may bring to him the death warrant of all earthly hopes, and he go home that night the penniless occupant of a brown stone mansion; wife, children and friends all unconscious of the dreadful change.

Said a merchant the other morning, "your article on life assurance has come a day too late, for I had just taken out a policy for fifteen thousand dollars." On expressing some surprise that a man of his wealth should ever think of his family coming to need so small a sum, he said—"a man in our business can't tell how long he will be worth anything." And this is precisely the uncertainty which consumes the life of business men in great cities, before half the allotted term has passed away. They take no time to eat or rest or sleep; no

time to revel in the smiles of love at home, in the prattle of sweet children, who would love with a warm affection; if they did not see that the father's thought and heart were elsewhere. Said a merchant, failed some months ago, whose name is familiar to two continents—"for ——— years, except on Sundays, I have never seen my children out of bed." The number is left blank, because its expression would excite discredit. He ate his breakfast by candle light, took his dinner in his pocket, and returned home long after dark. This he had done for years; and amassed a fortune; and in a night had lost it. Well may he have used the words reported of another, who had failed, as to what he intended to do—"I believe I will go home and become acquainted with my family." [Such as we have named are men of mind enough to live down the contemplation of wrecked fortunes, but let the thronged apartments of the Bloomingdale asylum tell the other story—of intellects crazed; of minds demented. Let the grave yard tell of lives sacrificed, and the judgment day of souls lost, by the inordinate "haste to be rich."

QUINTUPLE ALLIANCE.

SOMETIME ago a stranger came into our office whom we were glad to see, when we found out that he was from the sterling old "North State," to which almost as many "Journals" are sent, as any other in the Union, owing partly to his personal influence; and several letters having passed between us, he was in the light of an old acquaintance. Within a day or two we received the following off-hand note, which we should judge was written on his safe arrival at home, before he had taken time to kiss his wife and children. By this it would seem that another name is added to the small list of editors, who are at this time regarded as entitled to that distinctive appellation, "The." Our readers will have no difficulty in calling up at once four names, as towering above the twenty thousand others in this broad Union of States, and all in Gotham too! as if it were the vast center, where all greatness met. The names alphabetically, are Bennett, Dixon, Greely, Willis; all known wherever the English language is read, as "Peers of the Realm" Periodical; each a head and shoulders taller than

any of his class. Bennett for his brave enterprises in throwing a vigor and an energy into newspaper life, which it never knew before; Dixon of the Scalpel, for his persistent and fearless onslaught against sham and show, and hollow pretence in medicine and morals, for the merciless blows, scathing and keen, which he inflicts on the twin brothers, assumption and ignorance; and not least, for that genius, profundity and medical scholarship which turn out whole pages in an hour of what is beautiful in reading, and blessed in practice, to wit, lessons of wisdom, safety and truth in reference to health and disease.

Next comes Greeely, the "philosopher" so called, a man who has made himself; who travelled from the clod to congress; a representative man, standing up always and every where for what he believed to be the right, never fainting, never faltering, the friend of the poor and the oppressed, the lover of his kind. Next comes Willis, and at once there rises before us in imagination, for we have never seen him, the personification of grace, the embodiment of the gentleman, with visions of all that is sweet in poetry; and in prose, sparkling, elegant, and pure. Now "truly," as our dear little Alice says, we are ashamed entirely, to say any thing about the quality and quantity, of the fifth individual, for he ought not to be mentioned in the same day, with that breadth of enterprise which marks the first, with that genius and medical lore which distinguishes the second; with that power and daring against all odds, of the third; nor with the high culture, which has enabled the fourth to make his mark amongst the men of his time. Now really, we wish we had not begun this article, and but for our habit of never going backwards, we certainly would throw it in the waste basket, not for any thing which has been written, but for the "falling off" there must be, in what is to be written, but as old North Carolina has "made the best of it," we will give the letter.

March 19, 1859.

DEAR DOCTOR.

I didn't get sick, although I must confess the inducement was great. The idea of *Dr. Hall coming to visit me!* Yes, sir, your promise was instantly recorded, and whenever your New York February weather seemed to affect me, I remembered your promise, and had no dread of sickness. *That morning's very brief interview with you*

gave me infinite satisfaction. The purpose of the call was more than a double one. First, I had a great desire to see the living Dr. Hall. I had been paying my dollar per annum, for several years past, to hear from and know of him, but the real live Doctor, and editor of the "Journal of Health" it had never been my privilege to see face to face. Now I have seen the man, whom, were I to describe in a few words, I would say, "The comfortable and satisfied Doctor and gentleman. The practical man, the man who never wants to be idle."

I thank you Doctor for the pleasure you have given me and mine. We all read your good sense, and but one complaint have I heard at our fireside, *i. e.*, after every word you write for the Journal has been read, the complaint is "there is not enough of it." That compliment can rarely be paid to the monthlies of the present day; rather too much than too little.

Upon my return, our mutual friend Dr. Thomas, lost no time in asking after you: "Tell me about Dr. Hall," was the first command after "How are you." I did tell him, and told him all I knew.

Excuse me Doctor for the liberty, but I couldn't help telling you how much you are esteemed and respected by your friend and obedient servant,

We presume that mere notoriety is, to all great minds, an annoyance; to such it must be a pleasure and a relief to pass along as one of the undistinguishable crowd; there must be rest and sweetness in that privacy. But he that would have a well spring of pure joy rising to his lips perennially, let him aim for the celebrity which quiet, busy, unpublished well-doing never fails to secure after the work has been done, and the worker has gone to get his reward. Thus, while he escapes the idle or impertinent gaze of the crowd, he can at the same time be drinking the nectar, made of the consciousness of having done good with a pure motive, and a true heart; of having done good, in the love of it; this will be an oil to throw on the troubled waters of "late in life," it will soothe the unescapable griefs of age, and gradually prepare the heart for that more perfect rest, where "sorrow and sighing shall flee away."

SPRING DISEASES.

THE complaint of "lassitude" is almost universal as spring advances, and those who have reached fifty years, can well remember the old time custom of taking something to "purify the blood," to "thin the blood," as regularly as the season of

spring returned ; and even now, the failing in appetite and “falling off” in flesh corroborate the idea in the unthinking, that they must take something, and forthwith “bitters” are prepared, and these bitters, being nothing less than some herb or root put into a bottle of whisky, are the means of initiating multitudes into habits of drunkenness. The more elevated and refined of cities, use various kinds of wines, and too often recommend their children to do the same, to end in drinking vulgar gin, or in secretly chewing opium.

But there is a better way and a safer. The decline of appetite in spring is not the symptom, or the effect of disease, it is as it were the wise forethought of a sleepless instinct, which puts out its blind feelers ahead to clear away danger. Instinct, that wonderful, impalpable thing, the agent of Almighty power, the instrument of love divine ; its lesson is, that the body does not require so much food, hence the desire for it is taken away ; and if men could only be induced to read that lesson aright, to practice it by simply eating according to the appetite, by not going to the table if they did not “feel like taking anything,” and then resolutely wait until the next meal, and at no time eating an atom, unless there was a decided desire for it,—if such a course were judiciously pursued, the spring time would be to us a waking up to newness of life, as it is to the vegetable world. But instead of thus co-operating with our instincts, we “take something,” bitters, pills, any thing that any body advises as good for “whetting up the appetite.” It acts like a charm, we speak loudly in its praise, and a dozen more are induced to follow the example. But soon the bubble bursts. Nature was only drugged, her voice was hushed, only to wake up a little later to find her ward prostrated by serious, and as to old persons, often fatal sickness. To avoid spring diseases then, abate the amount of food eaten at least one third, and work or exercise with a proportionate deliberation.

CHILDREN EATING.

WHEN a child is observed to have little or no appetite for breakfast, sickness of some kind is impending. If in addition to this indifference for food in the morning, there is a uniform

desire for a hearty supper at the close of the day, a dyspepsia for life will be founded, which will embitter many an otherwise happy hour; or some other form of chronic disease will result, which medical skill for many years, will often fail to eradicate.

This want of appetite in the morning, and this over appetite late in the day, is the creator of disease in multitudes of grown persons who have reached maturity in good health, but whose change of position, of business, or of associations, has gradually led to the perversion of nature's laws.

Young children naturally, in common with the animal creation, are greedy for breakfast, after the long abstinence of twelve hours; this is the natural arrangement, and it is wise.

As persons of any intelligence at all, cannot but know that eating heartily late in the day, is destructive of health, we need not stop here to prove it; but by pointing out an easy remedy, we will, if it is attended to by every reader, arrest more disease, and save more life than can easily be computed. The importance of attending to what we shall say is such, that we entreat all parents who have any true wisdom and affection, who have an abiding desire for the future happiness of their offspring, to give it their mature consideration; their steady and prompt attention.

Allow nothing to be eaten between meals, not an atom of any thing, and let the time of eating be fixed, and regular to a minute almost, for nature loves regularity.

On the first evening, allow the child just half of his common supper. In three or four days, diminish the last allowance one half more. For another week allow nothing at all, but one or two ordinary slices of cold bread and butter, and a cup of hot water and milk, with sugar in it, called cambric tea, from its similarity in color to that fabric. Meanwhile, the appetite for breakfast will gradually increase, until it becomes a hearty meal, and all the exercise of the day will go to its thorough digestion, and perfect adaptation to the nutrition of the whole system.

It is contrary to physiological law, to nature and to common sense, to eat an atom of any thing later than an hour after sun down, and alike contrary to all these is it, to make the last meal of the day, the heartiest one, as in the manner of five o'clock dinners.

Those who do not work hard, and who will have supper, "Tea," should, especially where there are children, have nothing more inviting than cold bread and butter; "Relishes," such as cake or chipped beef and the like, however "simple" they may be, are only stimulants to eating, when nature does not require any thing, and we goad her at our peril.

TEMPERAMENT DIFFERENCES.

Angel or angel fallen, fills the description of a woman for her life time. For a month before marriage, and a month after death, men (whether many or most, deponent saith not,) regard their wives as angels; all between, angels fallen; the only difference being, that men are angels never. Young ladies before marriage, and widows, strive to make themselves pleasing, and they succeed, the latter especially. After awhile the decree of divorce reads, "on account of incompatibility of temper." But they pleased one another once, and could do it again, and to the end; only the effort is wanting, that tells the whole story. In these times, when a degraded press, under the prostituted plea of "liberty," finds a mine of wealth, and consequently gloats over a "divorce case," whether of mechanic or millionaire, whether of the "boards" or the "pulpit," laying before our wives and daughters, morning after morning, the bought-up testimony of outsiders, and the filthy rehearsals of impossible facts by malicious or time-serving menials, when these things are so, it becomes those of us who are parents, to consider seriously if something cannot be done to devise safeguards, at least in individual instances, against the calamity of the ought-to-be sacred precincts of the family, invaded by impertinent reporters and lawyers, not less worthy of public execration, who, forgetting that they themselves are husbands and fathers, too often, in the halls of justice, indulge in obscene ribaldries, and disgusting probings; not for truth's sake, but for purposes of sarcasm and of personal abuse, as if right was not to be obtained, without these degrading and infamous aids.

There is a great deal of rank atheism in some of the teachings

of phrenology, possibly confined to its blind teachers, in that crime is excused virtually, on account of the "temperament," or "physical conformation." We admit that as far as phrenology teaches and encourages us to rectify these deformities, it is well, but by throwing out intimations, that to a certain extent, crime is excusable on these accounts, making it a moral insanity, it uproots all law, human and Divine, and moral anarchy reigns universal.

We firmly believe, and most unhesitatingly avow, that a sound christianity, early instilled, will uproot this whole matter, and make domestic life akin to angelic communion. The fundamental teaching, the great practical idea of Bible religion, is expressed in two words by its Divine Author, "Deny Thyself." Taking a wider range, it means self control. In its application to all that is desirable, "I can't" is not in the vocabulary of a man, of a christian. That an efficient early self control is possible, is proven in the fact of its practice before marriage; there is nothing in that ceremony which makes it less practicable. The power exists, only the effort is wanting. Let all parents then, let all who are about to be married, let all the married, remember that the inculcation, the practice of self control, is the key stone of practical religion, it is the panacea for domestic disquietude, the entrance door of a heaven on earth, and a brighter heaven in the skies.

On the other hand, let those remember, whether husbands or wives, that the indisposition to make this effort, is not only a want of all religion, it is a want of all nobility, it is beast-like; it demonstrates the want of gentle blood, and the presence of a nature essentially low, one which no improved condition of outward circumstances would ever elevate, but which on the contrary, would be fed by them, and the aids to elevation would be only prostituted to purposes of a deeper degradation. In plainer phrase, the man or woman who will excuse an acknowledged short-coming, by saying "I would do better if I were better off," give me this, that or the other which I have not now, and I will show you that I will be a different being, that person is yet "in the gall of bitterness, and in the bond of iniquity," and needs the pity and the prayer of all good men.

WELL DONE.

To do any thing well, there should be a sound mind in a healthy body. There have been men who were perhaps never well, never for an hour enjoyed good health, and yet they lived to purpose, for their deeds are this day exerting a happytying influence on mankind. William the Conqueror was a wheezing asthmatic all his days. Bishop Hall was a martyr to pain as ceaseless as it was severe. Baxter had an infirmity of constitution, and from early youth to the grave, labored under bodily disease, and wearing pains. Calvin scarcely knew in twenty years, what it was to have a well day. No doubt the sufferings of these men aided in molding their characters to a form which the age required. The most we can say of these cases is, that their diseased condition was overruled, and good was brought out of it. What greater good might have resulted had they been men of stalwart constitutions, we may never know, but certain it is, that when we are well, thought is a pleasure, and labor is a pleasure, but when sick, both are a burden, and every thought, and every act, is the result of an effort. We shall never do any thing perfectly, until we get to Heaven, but there, pain, and sickness, and disease can never enter. And if health is needed to enable us to do our duty well in a perfect state, much more is it needed to help us perform our parts well on earth. But whether sick or well, let us do what we may towards fulfilling our duty, and that is all that will be required of us. We can readily see how personal afflictions may humble, and subdue, and sanctify, and thus redound to the good of the individual; but for all that, the great cause of humanity must suffer by it. The Almighty may permit disease, as he permits sin, and we cannot believe that he has any agency in sending either, we bring both on ourselves, but for all that, both may be overruled to our good, and his glory.

BATHS AND BATHING.

A cold bath is in water under seventy degrees Fahrenheit, a warm one, is over ninety. A warm bath in pure water debilitates, in salt water, strengthens.

Two cold hip (sitz) baths of fifteen minutes each, during six hours fasting, diminishes the weight of the body one and a half pounds, hence in all appropriate cases is a prompt, efficient, and valuable remedy.

The best, safest, most invigorating bath for persons in health, is to jump into a river of a morning immediately on rising from bed, splurge around for two or three minutes, wipe dry, dress and run home. All who have any regard for personal cleanliness and health, should, once a week, in a warm room, with soap, brush and warm water, give the whole body a thorough washing, then with a cold instantaneous shower bath, or a vessel of water dashed over head and shoulders, wipe, dress, and away.

SABBATH PHYSIOLOGY.

THE Almighty rested one seventh of the time of creation, commanding man to observe an equal repose, and the neglect of this injunction, will always, sooner or later, bring mental, moral and physical death.

Rest is an invariable law of animal life. The busy heart beats, beats ever, from infancy to age, and yet for a large part of the time, it is in a state of repose.

William Pitt died of apoplexy at the early age of forty-seven. When the destinies of nations hung in large measure on his doings, he felt compelled to give an unremitting attention to affairs of state. Sunday brought no rest to him, and soon the unwilling brain gave signs of exhaustion, but his presence in Parliament was conceived to be indispensable for explanation and defence of policy. Under such circumstances, it was his custom to eat heartily of substantial food, most highly seasoned, just before going to his place, in order to afford the body that strength, and to excite the mind to that activity deemed necessary to the momentous occasion. But under the high tension both brain and body perished prematurely.

Not long ago, one of the most business men of England found his affairs so extended, that he deliberately determined to devote his sabbaths to his accounts. He had a mind of a wide grasp. His views were so comprehensive, so far seeing, that wealth came in upon him like a flood, and he purchased

a country seat, at the cost of four hundred thousand dollars, determining that he would now have rest and quiet, but it was too late, for as he stepped on his threshold, after a survey of his late purchase, he became apoplectic, and although life was not destroyed, he only lives to be the wreck of a man.

It used to be said that a brick-kiln "must" be kept burning over sabbath; it is now known to be a fallacy. There can be no "must" against a Divine command. Even now, it is a received opinion, that iron blast furnaces will bring ruin if not kept in continual operation. Eighteen years ago, an Englishman determined to keep the Sabbath holy as to them, with the result, as his books testified, that he made more iron in six days than he did before in seven; that he made more iron in a given time, in proportion to the hands and number and size of furnaces, than any establishment in England which was kept in operation during the sabbath.

In our own new York, the mind of a man who made half a million a year, went out in the night of madness and an early grave, only two years ago, from the very strain put upon it by a variety of enterprises, every one of which succeeded.

"It will take about five years to clear them off," said an observant master of an Ohio canal boat, alluding to the wearing out influences on the boatmen, who worked on Sundays, as well as on other days; almost as destructive as a life of prostitution, of which four years is the average, while as to the boat and firemen of the steamers on the western rivers, which never lay by on Sundays, seven years is the average of life. The observance therefore, of the seventh portion of our time, for the purposes of rest, is demonstrably, a physiological necessity, a law of our nature.

SUDDEN DEATH.

Two continents of civilized men lament the premature death of Prescott, the model historian, the scholar and the gentleman. Not sixty-four, in the plenitude of his mental powers, he passed away. There was but a brief interval between his usual health, and the damps of death. Wealth from childhood gave him all the facilities of taking life easy, of husbanding

its energies, of avoiding wasting toil and wearing care. Education of a high order placed within his easy reach the means of living wisely, well and long; while his position was such, as to enable him to enjoy riches, the humanizing, vivifying influences of social life, in the associations of kindred, of friendship and of good citizenship, giving relaxation from study, and from that unrest, which close application produces. In addition, he was regular in his habits, systematic in all his movements, loved to be on horseback; and "on foot," was exacting as to time and distance; he would walk so far and so long, and yet, he died early, for he might have lived a quarter of a century longer, to have given more of his golden histories to the world, and still have been younger than the living, and loved, and honored Humbolt. Why then did he die so soon? Simply because he was practically ignorant of the laws of his being; laws which he might have learned in any dollar's worth of this Journal. But how to keep well, is not considered by great men generally, as an indispensable knowledge. The shelves of their libraries are filled with the rarest and costliest of books, gold glistening from every leaf; but in all the long catalogue, there will not be found a dollar volume, which shows how to live healthily and long. The habits of the great historian in the latter part of his life were admirable in the main, but they were begun thirty years too late, and hence failed to save him from an early death, for surely that man dies early, who has his work but half done. He died of apoplexy, which is a hæmorrhage of the brain, more blood having been forced into the blood vessels there, than they could contain, and there was a rupture, as in an over distended hose pipe; the result is instantaneous and complete unconsciousness, and speedy death. To be hurried from the bosom of one's family, to make the endless journey is terrible. It is the "thunder stroke," as the French term it. Napoleon particularly dreaded that form of death. It may be well to know its chief causes, as a means of its prevention; among these, the first and most frequent are long and intense thought, and intemperance in eating and drinking. Each part of the body has its appropriate stimulus, and to stimulate a part, is to bring more blood there than is natural. The greater the stimulus, the greater will be the

amount of blood, and if excessive, destruction of the parts is the result.

Thought is the stimulus of the brain, too much thought draws too much blood there, and tends to apoplexy in some, madness in others. Thought is the "work" of the brain, sleep is its rest. As thought carries the blood to the brain, sleep gives it vigor, and that passes the blood on, and the brain is rested, and ready for thought again. But if enough sleep is not given, the brain is not ready for work, it has not been sufficiently rested and cleared of its blood, while forced thought increases the quantity; every unrested night adds to the surplus, and apoplexy, which is the sleep of death, or sleeplessness, which is the first step to madness, if protracted, is the ordinary result. It was said of the great historian, that he had an alarm clock to measure the ending of his sleep, and he bounded from his bed at the first stroke. That is, he took it upon himself to say how much sleep his system required, instead of allowing nature to make the appointment, and died prematurely, as all will die who fight against nature. The true plan is to go to bed at a uniform early hour, and rise as soon as nature wakes you up. This simple rule will ordinarily, secure prompt, sound and refreshing sleep, if persisted in, and day sleep is not allowed.

The habit of stimulating the brain to work, when it does not feel like working, is another cause of brain disease, and premature death, and explains why many public speakers die early. They feel under a necessity to speak at an appointed hour, and if they happen not to be "in trim," if the spirit is not upon them, they put the spirit in them, and they speak tea, coffee, opium, tobacco, brandy, "according to the circumstances of the case." Such speaking it is clear, is not from the "natural man," but from the "spiritual," and is not likely to be the "pure milk of the word."

It was the habit of the great Pitt, before "going to the House," to speak in his place, to eat heartily of substantial food, highly seasoned, and then to "swallow a bottle of wine in tumbler fulls," he died of apoplexy at the early age of forty-seven; and those who goad the brain to high activities, whether by tea or tobacco, by coffee or cogniac, will probably meet a similar fate, or if not, a premature death, or worse still, a living death in a mad house.

It is well to note here, how easily a man may cheat himself out of half a life time. The model historian knew that bodily exercise was essential to health, and he took it largely, systematically, on foot and horse, but he did not remember that rest for the brain was quite as necessary to vigorous health as exercise to the body, for he loved to walk and ride alone, with his mind running on his favorite histories, and the brain had no rest, not even the rest of diversion, it was literally worked to death, it had not the power to pass off the blood which continued thought brought there, and its cisterns were broken at the fountain. Let all students therefore remember that "bodily exercise profiteth little," if in the meanwhile, the brain is not rested by diversions, by exercises, as it were, which require no tension, by thoughts without effort.

Newspaper reporters not unfrequently die prematurely. Pleasant is it to take up our favorite paper by a cozy fire of a winter's morning, and have our memories refreshed or our knowledge increased by reading the "report" of a lecture or sermon, or public meeting of the preceding evening, but it is too often the price of blood. Late hours, intense application, a goaded brain and then, in exhaustion, to retire at two or three in the morning, only to have the feverish sleep of over fatigue, the disturbed slumbers which the early noises of a busy city allow, these suffice, with other attendants, to wear out a splendid mind, and a vigorous body, in a very, very few years.

Eating heartily, later than sundown is a frequent cause of apoplexy, Habitually cold feet occasion brain diseases, by forcing blood there, and keeping it too hot, while they themselves, have not enough. Hence the wisdom of keeping the head cool, and the feet warm. Let it be remembered then, that the body is invigorated by exercise, the brain by rest, and that to goad the brain to action against its instinct, whether by tea, coffee, tobacco, opium or stimulating drinks of any description, will, if persevered in, end in a premature, if not dishonorable death.

MOST TRUTHFUL.—"We too often have occasion to observe that the moral character of an act depends, even in the view of good men, upon the question—who performs it."

QUENCHING THIRST.

NEARLY a hundred years ago, Dr. Lind suggested to Captain Kennedy, that thirst might be quenched at sea, by dipping the clothing in salt water, and putting it on without wringing. Subsequently the Captain on being cast away, had an opportunity of making the experiment. With great difficulty, he succeeded in persuading a part of the men to follow his example, and they all survived; while the four who refused and drank salt water, became delirious, and died. In addition to putting on the clothes while wet, night and morning, they may be wetted while on, two or three times during the day. Captain K. goes on to say, "after these operations, we uniformly found that the violent drought went off, and the parched tongue was cured in a few minutes after bathing and washing our clothes, while we found ourselves as much refreshed, as if we had received some actual nourishment."

The bare possibility of the truth of the statement, makes it a humanity for any paper to give it a wide publicity, since there are few readers in any hundred, who may not go to sea and be shipwrecked.

We personally know that wading in water quenches thirst, and very few readers can remember being thirsty while bathing at the sea shore, or while swimming in our rivers. When the fearful horrors of dying with thirst are remembered, and the more fearful madness which is the certain result of drinking sea water to allay thirst, it is certainly well to encourage individual experiment in this direction, and solicit an authenticated report of the same.

"DRINKING" AND DEATH

OF soul, body and estate, how certain, soon and swift the sequence. R. M. Hartley, Esq., who for a full quarter of a century has been an untiring minister of good to the sick and poor among us says that, half of all the city charities are swallowed up in removing the ills occasioned by intemperance.

We believe that if the sale of liquor of every name could be prevented, from sunset to sunrise, of every day, and for the whole of Sunday, it would be a direct annual saving of a million of dollars to the city treasury; and that crime, from petty

theft to deliberate murder, would be prevented every year, aye, every month! enough to make an angel weep for joy. All honor to the men who are giving their time, their influence, their money, and more than all, their personal labor, to break up "The Sunday Liquor Traffic." It is a nobler effort than to win a battle, or found an empire, for it will be if successful, the saving of men enough to people an empire, every year!

LIQUOR DRINKING.

If men will drink alcohol in some shape, the least injurious time for it, is during a regular meal, or within a few minutes after, for then, the strength of the stimulus is expended on the digestive organs, and enables them to perform their work more thoroughly; hence an amount of brandy which would make one tipsy, on an empty stomach, would have no such effect if taken during dinner. But the amount taken, to be in any way beneficial, must be in proportion to the fat, butter or oils used at the same meals; in this case, it aids the system to appropriate the fat to itself, in other words, brandy taken with fatty food, tends to fatten quickly, but it does not give strength, fat people are not strong. On the other hand, it is a conceded fact in physiology, that alcohol in every shape impedes the digestion of the albuminous portion of our food, that is, brandy makes no flesh, makes no muscle, gives no strength. The prize fighter does not want fat; one main object in his training is to get rid of it and replace it with substantial muscle, with flesh, hence when in training, he never touches liquor. The advocates of brandy triumphantly point at a ruddy faced drinker with his apparently well developed muscle and well filled skin, but fat is a disease, is a puff; he has no agility of limb, no activity of body; there is no power in his arm, no courage in his heart, for he knows, and we do too, that a lean stripling or a plow boy of twenty, who was never drunk in his life "could whip him all to pieces in five minutes." Away then with all the nonsense about brandy strengthening any body, it weakens the head, it cowers the heart, and wastes away the whole man.

DANGERS OF SPRING.

ABOUT one fifth more persons die in New York city in May, than in November. After being pent up in the winter, it might be supposed that the ability to go out and exercise in the luscious air of spring time, would be productive of increased vigor and health of body, but this is simply not the case, as evidenced by the ably prepared and valuable reports of City Inspector Morton. This difference of mortality between the last month of spring, and the last month of fall, arises from causes which are under the control of the people or beyond; two of each will be mentioned. The natural causes are, 1st. The increased dampness of the atmosphere, proven by the fact that doors which shut easily in winter, do not do so in summer. 2nd. Nature takes away the appetite for meals, for heat giving food, in order to prepare the body for the increased temperature of summer. But two errors in practice at this time, interfere with wise nature's arrangements, and induce many and painful and dangerous diseases. First, the amount of clothing is diminished too soon. Second, the conveniences of fire in our dwellings are removed too early. All persons, especially children, old people, and those in delicate health, should not remove the thickest woolen flannel of mid-winter, until sometime in May, and then, it should be merely a change to a little thinner material.

Furnaces should not be removed, nor fire places and grates cleaned for the summer, until the first of June; for a brisk fire in the grate is sometimes very comfortable in the last week in May; that may be a rare occurrence, but as it does sometimes take place, it is better to be prepared for it, than to sit shivering for half a day, with the risk to ourselves and children, of some violent attack of spring disease. By inattention to these things, four causes are in operation, to chill the body, and induce colds and fevers.

First, The dampness of the atmosphere in May.

Second, The striking falling off in appetite for meats and other "heating" food.

Third, The premature diminution of clothing.

Fourth, The too early removal of the conveniences of fire.

And when the very changing condition of the weather of May is taken into account, it is no wonder, that under the

influence of so many causes of diminution of the temperature of the body, many fall victims to disease.

In November, the healthiest month in the year, we have put on our warmest clothing, we have kindled our daily fires, we have found a keen relish for substantial food, while the dampness of the atmosphere has been removed by the condensation of increasing cold. The wise will remember these things for a lifetime, and teach them to their children.

PURE FOOD.

It is no economy to use inferior food. It is a saving of money, and time and health, to give a higher price for what we eat, if it be fresh and perfect, than to obtain it for less on account of its being wilted, or old, or partially decayed.

Some people prefer to make their meat tender by keeping, which means that decomposition is taking place; in plainer phrase, it is rotting. Such meats require less chewing, and may appear very tender, but it is a physiological fact, that they are not digested as easily or as quickly as solid fresh meat.

When a vegetable begins to wilt, it is no longer that vegetable, because a change of particles has taken place, and in such proportion it is unnatural—it is dead—and to eat it tends to death.

One of the most horrible forms of disease is caused by eating sausages which have been kept a long time; more common in Germany than elsewhere. Scarcely anything saddens us so much in passing through some of the bye streets and the more eastern avenues, as the sight of the long kept meats and shrivelled vegetables, which are sold to the unfortunate poor at the corner Dutch groceries.

But the poverty stricken are not the only sufferers, the richest men come in for their share, for themselves and for their families in proportion, as the mistresses of their splendid mansions are incompetent or inattentive to those household duties, the proper performance or neglect of which makes all the difference between a true wife and a contemptible doll.

With all the high sounding advantages of high sounding "Young Ladies' Boarding Schools," and "Institutes" and all that, with all the twaddle about learning French and German, and music and æsthetics, how many of these paint-like girls

are any more fit to take charge of a man's household than to navigate a ship, or calculate a parallax. Does one in a million of them know the philosophy and uses of that now indispensable article of household furniture, a refrigerator. If taken to Bartlett's, on Broadway, how many of them can tell why he places the ice on the top of his polar refrigerator, and by so placing gives the greatest cold to the articles below; why it is there is no wood on the inside to become saturated with dampness and the fumes of butter and lard and milk and meats; why it is that a particular kind of metal of a particular shape, and by the aid of ten pounds of ice a day, will give a large family all the ice water needed, and will keep the bottom and sides and area of the refrigerator dry, by attracting all the dampness to a particular spot, and by an interior arrangement gives no dark corners for dirt, but makes the whole as light as day; and thus combining dryness, coolness and cleanliness every article is kept fresh and perfect for any reasonable time. The study of an article of a practical nature of this kind will give a "young lady" about to be married a better idea of the philosophy of things of this sort than she has learned from all the books skimmed over or learned by rote, or mere memory, through her whole "course" of study, and would save her husband more money than without that knowledge she is worth; for the woman who does not know how, and does not make it her business, to take care of what her husband brings into the house, is not worth a button, even if she could smatter a dozen languages, dance every indecent polka ever devised, and play all the tunes in the music book.

The study of milk, its nature, qualities and uses, might well be made a branch of education in every school for girls. Studied aright it is a fruitful and very extensive field of most interesting investigation; i. e. The nature of swill milk and that of the pure article. The difference between that of the common cart and of the Rockland association. How long milk remains pure. What part of any vessel of milk is richest, and what part the most inferior, and why. Why it is that warming milk or freezing it, decomposes it and changes its nature. How to keep it in its pure state for a long time together. The knowledge of these things on the part of our wives would save the money and promote the happiness and health of every family in the land.

STUPIDITY.

THE stupidity of people as to some of the commonest things of life is amazing, except to the few who are wise enough to have no amazement, having taken it for granted that not one man in a thousand has sense enough to see an inch beyond his own nose out of his immediate business.

As there are more than twenty thousand post offices in the United States, it would seem that any man at a small remove from an idiot, would know that if he wrote a letter requiring an answer, it was of some consequence to state to what town and county and state it should be sent. But we are constantly receiving letters, with various amounts of money, either for advice or books, or information, without any direction explicit enough to warrant any reply.

It is well known that youths from fifteen to twenty, and fools of all ages, are the smartest people in the world; they know everything; they never perform an act which is not perfectly just—in their own estimation, and no Nero is so impatient and so savagely severe in punishment if anything is done contrary to their views of what ought to be done.

Not long ago, a lawyer sent us some money, and we kept it, because there was no place named at the head of his letter to which we could send what he wanted. In due time another letter came in the same way, with the same amount of money, and we kept it. He stated that he had been practising law forty years in the town, and was so well known that if a reply had been sent he would have received it, but being of age he did not get mad, but concluded the first letter had miscarried.

Later, a clergyman writes: the name of his town is plainly written, but no state, and there are seven such towns in the Union; and not choosing to write seven letters, with the loss of their postage, paper and envelopes, in endeavoring to find out where to send a ten cent journal, we concluded to wait for another letter, and here it is,—no county or state named in the letter, or on the envelope, although it is the sworn duty of the post-master to place the name of the post office address, as to town and state on each letter or envelope.

"If you are disposed to treat this note with silent contempt, as you have its predecessor, then we will say you are entirely welcome to the Yankee shilling. Let the matter rest here and hereafter. So mote it be."

Let such a letter, from such a source, teach our patrons this little lesson,—never blame anybody for not answering a letter until you are perfectly satisfied and know—

First, That you have given explicit directions as to what place the answer is to be sent, or

Second, That you sent an envelope, and your full address written thereon, with a stamp for return postage.

Third, That your letter was not impertinent or unreasonable or discourteous, and even then have the charity to remember that your letters may have miscarried, or that the replies to them may have miscarried, or that the person to whom you wrote may have been from home, or sick, or was so engaged that the reply could not be attended to without such a neglect of his own business as you would not yourself wish to have occasioned.

In short, reader, never make a fool of yourself by writing a letter while in a passion, to any body, however high or however low. And even if under great provocation, take a noble pride in exhibiting the dignified courtesy of a gentleman, and the forbearance of a christian; and remember, the more you gloat over the severity of what you have written, the more of an ass you will be for sending or publishing it.

LAUGHTER AND MUSIC

ARE alike in many points, both open the heart, wake up the affections, elevate our natures. Laughter ennobles, for it speaks forgiveness; music does the same, by the purifying influences which it exerts on the better feelings and sentiments of our being. Laughter banishes gloom; music—madness. It was the harp in the hands of the son of Jesse, which exorcised the evil spirit from royalty; and the heart that can laugh outright does not harbor treasons, stratagems and spoils.

Cultivate music then, put no restraint upon a joyous nature, let it grow and expand by what it feeds upon, and thus stamp the countenance with the sunshine of gladness, and the heart with the impress of a diviner nature, by feeding it on that “concord of sweet sounds” which prevails in the habitations of angels.

NOTICES, REVIEWS, &c.

The Culprit Fay. A poem, by G. J. Rodman Drake, got up in most beautiful style, by Rudd & Carlton, New York, 1859. The idea was begotten just forty years ago, on a midsummer's night, on the banks of the Hudson. It has been long pronounced by general consent to be one of the most beautiful poetic compositions in the English language.

Two Ways to Wedlock, by the same enterprising house, 130 Grand street. Dedicated to George P. Morris, reprinted from the rich columns of the Home Journal. The language is pure, the style flowing, the sentiments chaste and elevating, and the moral unexceptionable, while a wise and safe practical vein runs through the whole book, closing thus,—"unspoiled by prosperity, their hearts are tender and true; and she knows that if adversity should come it will be met as it has been before, bravely and cheerfully, looking ever forward to the light beyond."

Braithwait's Retrospect, \$2 per year; is republished semi-annually, by W. A. Townsend & Co., 377 Broadway, New York, and contains the cream of medical progress during each preceding six months. The index of the first thirty-four parts makes Braithwaite an invaluable adjunct to the library of the medical scholar.

The Edinburgh Review for January, \$3 a year, contains articles of great interest on Life Assurance, Church Rate Question, Life and Organization, &c., all written with the accustomed ability of that long established quarterly. Leonard Scott & Co., New York.

"*Man and his Dwelling Place.*" Redfield, publisher, 391 pp. \$1 25. Anonymous. This is a book of great thoughts, and for those who think. It is far reaching, and seems to be the product of a logical mind. It is styled an essay towards the interpretation of nature. Its preface is an Eastern parable on the infatuation of the greed for gold; its last line, "It would save you to believe, to believe in Christ THE REDEEMER OF THE WORLD." The chapter on Scepticism abounds with great striking thoughts.

Why do I Live. Christian Association. Obedience the Life of Missions. Faith, the Principle of Missions, are four volumes abounding in hints on practical religion. A vein of deep and true and humble piety, devoted and self-denying, runs through every page; the first by the American Tract Society, the last two by the Presbyterian Board of Education; all written by that able and earnest man Thomas Smythe, D. D., of Charleston, S. C.

The Evangelical Repository,—Monthly. Philadelphia. The organ of the United Presbyterian Church of North America, abounding in safe and instructive religious reading for families. Several pages of each number show the care of that excellent people for the "little ones," the lambs of the flock, and in this is wise above many.

Blackwood, by Leonard Scott & Co., New York, \$3 a year, maintains its old-time character.

The Happy Home, Boston, among other good articles, has "Lessons of the Street."

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

We aim to show how Disease may be avoided, and that it is best, when sickness comes, to take no Medicine without consulting an educated Physician.

VOL. VI.] JUNE, 1859. [No. 6.

SUMMER EXCURSIONS.

IN the beginning of June, "every body," except the most sensible few, and those who can afford to be independent and consult their own convenience in preference to fashion, begins to think of going somewhere; theoretically for health, really, to make observations, to plan alliances, to see if something or other won't turn up; or oftenest of all, in obedience to the behests of fashion. What an inexorable tyrant "every body does" is! More autocratic than any despot on earth; more remorseless than any man, beast or monster known; for there is no absurdity which it does not swallow; it halts at no sacrifice; at any moment, it is prepared to gulp down molten lead and swallow red-hot shot, not only without wincing, but with a smirk or a grin, detestable tho' at best.

To all we say, get, in the first place, the requisite funds, after having paid the newsman, the milkman, the butcher, the grocer, the tailor and the dress maker the very last cent due; for summer is a hard time for them all, by reason of the general decrease of business, and how could you enjoy anything justly, with money which belongs to them?

With the first "quarter" of the surplus, purchase Dinsmore's Traveller's Guide, corrected at the first of each month, giving you an account of the times of starting of every "train," boat, steamship and stage in the union; the places to which they convey you; the distance, the time, and the expense. This will save you more bother of enquiry, than a dozen times the

cost, to say nothing of the inconveniences arising from want of definiteness of information, and uncertainty of its reliability, with those provoking mistakes which are certain to occur at a cost of hours and days of time, and of dollars besides.

Determine next how long you can certainly be absent. Remove as far as possible all contingencies, which might require an earlier return than is desirable. The purse and "guide," and leisure being arranged, the manner of the performance is to be attended to.

If you are a "lone" man, under thirty, want a free and easy travel, and have a desire to see and learn a great deal, at the least possible expense of time, temper and money, have no baggage; leave overcoat, umbrella, overshoes, shawl, valise, every thing at home, take an extra shirt in one pocket, socks and handkerchief in the other, and go ahead, snapping your fingers at porters and hack drivers; you looking on, while others are fuming and fretting for checks, or waiting for luggage, or bargaining for carriages, or quarreling with porters; always in a hurry; always in a fret, and always late; coming in, half the time, at the last tingle of the bell, or the drawing of the gangway, in such a swelter of heat, sweat and worryment, as to be the pity or the mirth of every looker on. The fact is, a large source of the amusement of travel, is the being able to witness the innumerable predicaments which the untravelled place themselves in, by their inexperience, thoughtlessness, or want of forecast. Having travelled in two hemispheres, we know whereof we affirm. Those who have traveled a great deal, and have learned very little, can testify that the disquietude about the baggage just before starting from one place, and just before, and on their arrival at another, absorbs a considerable part of their waking existence. We have repeatedly gone a hundred or two miles away, yes, a thousand, and as many more back, in the manner named above, and by a little management and attention, secured cleanliness and tidiness of dress all the time, by the intervention of rainy days and Sundays. It will pay in comfort, without much loss of money, if pressed for time, to throw away a soiled handkerchief, or collar, or sock, or drawer, and buy others, besides the fact that the gift of them to poor persons, would be quite a god-send.

If it is in contemplation to spend several days at a time in hotels in cities, or small towns, or to be a good deal in steamboats; to do so with the largest amount of comfort and complacency, in consequence of having the best things and the best places, the first and best and promptest attention from landlords, clerks, and servants, travel with a handsome woman. There is nothing like it. No fairy wand will "transmogrify" things so. Beauty "rules the roast" everywhere. It commands every body from hostler to host. You may yourself be a nobody; you may have a pug nose, a red head: you may be a perfect "duck" of a man; so short and fat, that you can't make even a respectable waddle; your face may be pock marked; your back may be humped; your shank a perfect spindle, and your leg, a bow—only have a magnificent woman along, and for her sake, you will be treated "all your journey through" as menials treat a master, as courtiers treat their king. We have tried it reader, in earlier years and later, and know its delights; not bothering ourselves with any over nice discriminations; comfort is comfort, whatever may be the motive from which it springs. A diamond is a diamond, although washed from the mud by a blackamoor.

Our wives and daughters lose three-fourths of the pleasures of summer travel, by the inexcusable, the execrable perversion of true taste and common sense, in dressing for a rail car or a steamboat, as if they were going to a court reception. It does seem that they have no more sense of the fitness of things than idiots. Cannot some few gentlemen have their own way for once, and thereby set the fashion by dressing their families for a summer travel in plain, substantial garments, allowing no member any thing beyond what a small carpet bag would contain, and which should be the sole article which each one was to take care of. Let us all "put ourselves upon our behavior," and not on our dress. The fact is, the clerks and proprietors of hotels, the captains of steamboats, and the conductors of railroads, see at the very first glance, the real *status* of a traveller; the dullest chambermaid, the most stupid cabin boy, and the laziest waiter, are neither dull, nor stupid nor lazy, nor erring either, in the estimate they make of people, as if by intuition. At "first sight," they don't see the dazzling watch chain; the fancy vest; the shiney hat; the point

lace veil; the embroidered handkerchief; the cashmere shawl; the thousand dollar dress, and boundless crinoline; it is that presence which the face and features and countenance diffuse around, sustained by a gait, and manner, and modulation of voice, which the brightest of them could never describe, but which the meanest intellect of them all, cannot help but see and feel, at the instant of a first glance.

BOTTLED WRATH.

LIKE pent up steam is all the better and safer for being "let off." If a little boy "stumps his toe," he grits his teeth, hisses out a malediction, gives the offending stone a savage kick, and straitway feels better. A groan is the healthful vent, the anodyne of pain; and tears relieve and save the almost breaking heart. It is he who cannot cry, who dies with sorrow. There is neither sense nor safety in uncomplaining suffering, as to the repression of its instinctive exhibition. There is no pain where there is no nerve. The more nerve, the greater the susceptibility to suffering. The nervous influence, as it is called, is a fluid, just as blood is a fluid; and as the blood flowing along the blood vessels gives life, so the nervous influence flowing along the nerve channels gives sensation. If the blood has no outlet, we become diseased in a few hours. If a wound is inflicted, it will get well ordinarily the sooner, if blood flows or is taken. So in the infliction of pain, it is relieved instantly, if the nervous influence has vent. That vent, that scapement, that water-way, is in every movement of a muscle, in every wink of the eye, in every crook of the finger, in every thought we think; for we can no more think, or move, or feel, without the expenditure of nervous influence, than would a telegraphic record be made without the expenditure of electricity, or the locomotive would move an inch without the consumption of an amount of steam.

If then pain is inflicted as to mind or body, the sooner we can give an outlet to the nervous influence, the more immediate will be the relief; therefore nature in her philosophy, has implanted an instinct which complains on the very instant that harm is done; hence the groan, the cry, the shriek, and

these before second thoughts have time to come and whisper it is not dignified to cry, or shriek or groan; and many an one has exclaimed in mortification, at the supposed weakness of so doing, "what a fool to have made such a racket!" So it does seem that at almost every turn of life, we attempt to thwart wise nature, and hedge her up by bald reason, in her attempt to soothe and save. To put all this in plainer phrase, the louder you groan in sickness and suffering, the sooner will you get well. Hence to a certain extent, when a person complains a great deal, we have fallen into the habit of saying, oh! there's not much the matter with him, he is more scared than hurt. We have insensibly fallen into the habit of drawing such conclusions, because we have noticed that persons who complain a great deal, complain a long time, they don't die, and very often get well in a few days.

And here let us make an earnest appeal for infancy and early childhood. When a child is hurt, never hush it up; it is an inexcusable barbarity; it is fighting against nature; it is repressing her instincts; and for the same reason, if physical punishment is inflicted on a child, never repress its crying; it is a perfect brutality; cases are on record where children have been thrown into convulsions in their efforts to silence; and very little less hurtful is it to hire them to silence. A thousand fold better is it to soothe by kindly words, and acts; and divert the mind by telling stories, or by explaining pictures, or by providing with new toys. We have many a time in our professional experience as to sick children, found more benefit to be derived from a beautiful or interesting toy, than from a dose of physic. The greatest humanity a mother can exhibit in respect to her sick child is to *divert it*, DIVERT IT, DIVERT IT, in all the pleasing ways possible, as we ourselves, who are larger children, feel some times really sick, when a cheerful faced and much loved friend has come in, and before we knew it, we had forgotten that anything was the matter with us.

We have sadly wandered from what we intended, when the heading of this article was written, and not to detain the reader longer, we will sum up as concisely as possible, that if any man has a fretful wife, one who does not fail to greet him on his return from the business of the day, by pouring out her complaints with overwhelming volubility, who never sits

down to a family meal without some whine or doggish growl, let him adopt the following plan for letting out the "bottled wrath," before he comes in gun shot of home.

Let one of the servants be very little, very lazy, very fat, and very stupid, in fact pretty much of a fool. Such a girl can no more be excited into a passion than she could be stimulated to hurt herself by hard work, and she will bear a great deal of verbal pummelling. You can't make her saucy. She is too lazy to give "warning," and too wise to get mad, for there is no fool but has some redeeming quality; she will stand the fire of verbal abuse by the hour, for she knows words don't hurt. So while the boy kicks the stone, let the wife blaze away at the lump of dough, and all the amunition being expended before you get home, the steam being exhausted, "re-action" takes place, and the hyena of high noon will be a lamb at sun down, at the tea table, at the parlor fire, and at bed time.

COOLINGS.

To make water almost ice cold, keep it in an earthen pitcher, unglazed, wrapped around with several folds of coarse linen, or cotton cloth, kept wet all the time. The evaporation from the cloth abstracts the heat from within, and leaves the water as cold as it ought to be drank in summer, consistent with safety and health.

Cooling rooms: the least troublesome plan is to hoist the windows and open the doors at daylight, and at eight or nine o'clock, close them, especially the external windows and shutters, if there be any, except to admit barely necessary light.

Churches may be kept delightfully cool in the same way, and thus greatly add to the comfort of public worship, leaving the windows open, but the latticeshutters closed, on the north side of the house, which will secure a thorough ventilation.

Still greater coolness may be produced by having a large heavy cotton or linen sheet hung near each open window or door, and kept constantly wet, the evaporation produces a vacuum, and a continual draft of air is the result. In India and other eastern countries, common matting is used; long grass

plaited answers a good purpose. In Germany, a broad vessel or pan is kept in the room, nearly filled with water, the pan, not the room, the surface of the water being covered with green leaves.

To have delightfully hard butter in summer, without ice, the plan recommended by that excellent and useful publication the *Scientific American*, a year ago, is a good one. Put a trivet or any open flat thing with legs, in a saucer; put on this trivet, the plate of butter, and fill the saucer with water; turn a common flower pot upside down over the butter, so that its edge shall be within the saucer, and under the water. Plug the hole of the flower pot with a cork, then drench the flower pot with water, set it in a cool place until morning; or if done at breakfast, the butter will be very hard by supper time. How many of our city boarding school girls, who have been learning philosophy, astronomy, syntax and prosody for years, can, of their own selves, write us an explanation, within a month.

To keep the body cool in summer, it is best to eat no meat, or flesh, or fish, at least not oftener than once a day, and that in the cool of the morning; making a breakfast dessert of berries of some kind. Dinner, light soup with bread; then vegetables, rice, samp, corn, cracked wheat; dinner dessert of fruits and berries, in their natural state, fresh, ripe and perfect. Touch nothing later than dinner; taking nothing at all at supper, but a piece of cold bread and butter, and a single cup of some hot drink, or in place of these, a saucer of ripe berries, without sugar, milk, cream or any thing else, not even a glass of water, or any other liquid, for an hour after.

To keep the head cool, especially of those who live by their wits, such as lawyers, doctors, editors, authors, and other gentlemen of industry, it is best to rise early enough to be dressed and ready for study, as soon as it is sufficiently light to use the eyes easily without artificial aid, having retired the evening before, early enough to have allowed full seven hours for sound sleep; then study for about two hours; next make a breakfast of a piece of cold bread and butter, an egg, and a cup of hot drink, nothing more; then resume study until ten, not to be renewed until next morning; allowing no interruption whatever, until the time for study ceases, except to have

the breakfast brought in. The reason of this is, the brain is recuperated by sleep; hence its energies are greatest, freshest, purest, in all men, without exception, immediately after a night's sleep, and every moment of thought, diminishes the amount of brain power, as certainly as an open spigot diminishes the amount of liquid within. Nature may be thwarted, and her plans wrested from her; and habit or stimulation may make it more agreeable to some to do their studying at night, but it is a perversion of the natural order of things, and such persons will be either prematurely disabled, or their writings will be contrary to the right and the true. As the brain is more vigorous in the morning, so is the body, and vigor of both must give vigor of thought and expression, that is, if the head has any thing inside.

FANATICISM

Is seeing the seeming, as if it were real and acting accordingly; hence the fanatical merit our pity, instead of receiving our sneers, and our severer reprobation. In a radical sense, a fanatic is one who treats a phantom, a fancy, an apparition, a figment, as if it were a fact; and giving a wider scope, it is the exaggeration of a fact, or principle, or practice. It is on this latter that the success of many of the greatest enterprises of all ages have succeeded. A kind of fanaticism seems essential to any great success. It is a quality belonging to the ardent, to the highly imaginative, to the hopeful. But it may be well questioned, whether the world would not have made a steadier, a safer, and a farther progress, without the aid of this mental characteristic, with the advantage of having prevented the wasting of energies in a wrong direction, the blasting of highly cherished but unauthorized hopes, the utter ruin and wreck of many a fine intellect, the breaking of many a warm and noble heart.

In truth, fanaticism is a mental weakness; it arises from an unbalancing of the faculties; an exaggeration of some, a deficit in others. Now and then the fanatical succeed; but oftener, or at least more happily, do they succeed, who have what is called "well balanced minds." Such do not accomplish

things as rapidly, but they do it with greater certainty, with greater durability, and with far less waste of power. In this equable adjustment of the high qualities, the English is a representative nation, while we find the type of the fanatical in the Frenchman ; the American is between the two.

As far as health and disease are concerned, we have instructive examples of the practical failure of fanaticism in the lives of Preisnitz, of Shew, of Graham, and Alcot. As citizens, all of them as far as we know were good men, honest, well meaning, benevolent and humane ; but when we look for the practical good effect of their theories, as exhibited in their own persons, and we may well suppose under the very highest advantages of correct, intelligent, and thorough application, there is confessedly a sad failure. Dr. Shew, the American champion of Hydropathy, died a comparatively young man. Preisnitz did not live to be old. Graham who gave name to the famous "Graham bread," died at the age of fifty, and Alcot, only completed his three score years ; all of them frittered away their lives, in attempting to foist their crude notions upon public acceptance, with loud assurances of a serene and healthful old age. They exhibited great goodness of heart in their self denials, and their severe sacrifices, in attempting to prove the truth of their vagaries ; but this does not sanctify their own destruction, and the destruction of multitudes of weaker minded persons, who took hold of their half facts, and ran them into the ground, to their own undoing. Their sincerity, their honest belief in the truth of their theories, did not extend their own lives to an encouraging limit ; while on the other hand, there is reason to suppose, they shortened them by their ill-advised experiments. Alcot drank no water for a whole year, and lived many years on fruits and vegetables ; never tasting meat, or milk, or butter, or yeasted bread, only to die at a time when both body and mind ought to have been in their highest prime.

Let these melancholy results learn us who still live, the true wisdom of avoiding extremes, remembering that a kind Providence has given us all things richly to enjoy, only enjoining to be temperate in the use of them, and in this, is enduring health, an effective life, a serene and happy old age.

INCONSIDERATIONS.

It is inconsiderate to eat when you don't feel like it. Sleepless nature calls for food when it is needed.

It is inconsiderate to eat to "make it even," to swallow a thing, not because you want it, but because you do not want it wasted by being left on the plate, and thrown into a slop tub; but then it would have gone to fattening the pigs or feeding the cows, whereas it goes into your stomach when not needed, only to gorge and oppress and sicken.

It is inconsiderate to enter a public vehicle and open a window or door, without the express permission of each of the several persons nearest.

It is inconsiderate to ask persons nearest to a window or door of a public conveyance to open the same, for you thereby tax their courtesy to grant a request for your gratification, at the expense of their own preferences, and thus show yourself to have the selfishness of a little mind, and the manners of a boor; for you have no claim on the self denial of a stranger, nor should you put such to the risk of injury to health for your mere gratification. You may be incommoded by a closed vehicle, the person who sits beside you may lose health and life itself by the draft which an open window would involve. The most that can happen from a too close vehicle is a fainting fit, which kills nobody and which would rectify itself in five minutes if simply let alone; but an open window in a conveyance has originated pleurises, inflammation of the lungs, sore throat, colds, peritonital inflammations and the like, which have hurried multitudes from health to the grave within a week. The openness of a travelling conveyance has killed a hundred, where closeness has killed one.

It is inconsiderate to be waked up in the morning as a habit, it is an interference with nature, whose unerring instinct apportions the amount of sleep to the needs of the body, nor will she allow that habitual interference with impunity, under any circumstances.

It is inconsiderate to crowd the doors or vestibules of public assemblies, whether of worship or of pleasure; they are for purposes of ingress or egress, and to stand in them to lounge or gaze about to the incommoding of a dozen or more persons within any five minutes, is not only impolite, but it is impertinent.

It is inconsiderate in passing out of a public assembly to stop an instant for purposes of salutation or conversation, to the detention of a dozen, or a hundred, or a thousand who are behind you; for some of them, especially in a large city, have important business on hand, and every moment is of value.

It is inconsiderate to keep a caller waiting in a cold or dark or cheerless parlor, for two, ten, twenty minutes, to his risk of health or loss of time, merely for the purpose of showing a style of dress or personal adornment not habitual, or of making an impression of some kind foreign to the facts of the case. If it be a friend, his time is consumed for your benefit, his health is risked that you may make a show. If it is your minister, time is wasted as to him which might have been expended, and would have been, in helping up the fallen, in cheering the despondent, in encouraging the despairing, in solacing the sorrowful, and for your vanity, or foolish pride, and those like you, precious moments of consolation and cheer are necessarily deducted from hearts to which they are almost the only sources of gladness left, money gone, friends departed, kindred dead, health lost—will you take from them their last, their dearest, their highest prized treasure? Cruel inconsideration that.

It is inconsiderate to take a medicine, simply because it had cured some one else who had an ailment similar to your own. The bestowal of five dollars on a sick pauper may infuse a health giving hope, and waken him up to a new life, but it would have no such effect on a sick prince. Of two donkeys on the verge of utter exhaustion and prostration, the one laden with salt was greatly refreshed and had his burden largely lightened by swimming a river, the other with a sack of wool by the same operation doubled the weight of his load, and perished.

LONGEVITY PROMOTED.

To a very great extent, our life is in our own hands, although it is the prevailing fashion of the times, to regard death, especially if it is premature, or if the person dying of any age, occupies a position of influence and usefulness, as a "myste-

rious dispensation of Providence," when in reality, "Providence" had nothing to do with it; had no direct agency in the matter; only indirectly, in having founded the laws of our being. When men die short of eighty or an hundred years, it is the result of violated law, and almost always on their own part.

If a sedentary man eats a hearty meal late in the day, or a laborious man does the same thing after long fasting and protracted exertion, ending in great bodily fatigue, and is attacked in the night with cramps, cholæ, or cholera morbus, or other form of looseness of bowels, ending in death next morning, there is no "mystery" in that. The man is his own destroyer, and in that destruction, his Maker had no agency.

A man in the prime of life enters a crowded omnibus, after a long or rapid walk, which has induced free perspiration, the air appears alone to him almost suffocating, and with an insanity, resulting from detached scraps of knowledge about the advantages of pure air, he opens the window, and the breeze is delicious; but before he is aware of it he finds himself chilled, and wakes up in the morning with acute throat disease, or inflammation of the lungs or violent fever; or the magazine of impending consumption has been fired, and he wilts, and wastes and dies—by his own hand, from ignorance of the fact, that no air of any coach, or conveyance, or crowded room, is a thousandth part as injurious or dangerous to a new comer, as the purest air that was ever breathed, if it comes with a draft upon one who is perspiring and remains in a still position.

The most talented and useful clergyman in the land, whose influence is widening and deepening every day for good, carrying all before him by the power of his eloquence, but after an unusual effort in which the heart, as well as brain and body, all have been brought into an exhausting requisition, all heated, and perspiring and debilitated, he feels it his duty to attend some urgent call, and hastes away into the cold raw damp air, the bleak wind whistling fiercely by, and in a week, in the midst of his usefulness, he is laid in the grave, by peritoneal (abdominal) inflammation, or quinsy, or pleurisy—his own destroyer, for he acted as if he were made of iron, instead of flesh and blood. He threw his life away, in an indistinct impression,

that as he was doing a good work, a miracle would be wrought for his protection; and because the laws of nature were allowed to take their usual course, it is deemed a "wonderful and mysterious dispensation of Providence," and we cry "His ways are past finding out."

A woman holds on her lap a lovely child. It was born perfect, fair and beautiful, but the aristocratic mother has not the stamina to feed it, for the natural fountain is short of a full supply, and ale and beer, and the universal milk punch are swilled by the pint and quart a day, to "make milk." But just in proportion as it is alcoholic, it is innutritive, it creates an appearance of flesh, and strength, and thrift, but all as unreal and transient as Jonas' gourd, and the child, by the excitement thrown to the head, dies of water on the brain; or if by virtue of the father's more robust and vigorous constitution and temperament, infancy and youth are survived, the instinct for excitement planted in the first year, wakes up again at maturity, and the young lady wastes her intellect in the stimulus of novel reading, or the young man destroys intellect and body too, in yielding to the fires of liquor and of license; and suddenly as the bank deposit of a spendthrift heir gives out, so suddenly is exhausted the vital force and he dies at his toilet, in his chair, at the table or on the street, of Heart Disease, the coroner's jury reports; a "mysterious dispensation of Providence" is the response from another direction. The true verdict is, "died by a mother's folly, committed twenty years ago!"

Great men are gentle. God is love. His way of removing his children from their lower home, is in tenderness, for he has appointed that in the habitual exercise of moderation, all the parts of the human machine shall wear out equally, one not faster than another; one no sooner than another; all gradually cease; all fail at the same instant; one worn out function does not cease its operation, while another, in its full vigor, strives to go on without it; hence the universally observed fact is, that the very old die gently, without a struggle, and scarce a pang; die as an infant falls to sleep amid its mother's lullaby; "like as a shock of corn cometh in his season."

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore."

USES OF ICE.

In health no one ought to drink ice water, for it has occasioned fatal inflammations of the stomach and bowels, and sometimes sudden death. The temptation to drink it is very great in summer; to use it at all with any safety the person should take but a single swallow at a time, take the glass from the lips for half a minute, and then another swallow, and so on. It will be found that in this way it becomes disagreeable after a few mouthfuls.

On the other hand, ice itself may be taken as freely as possible, not only without injury but with the most striking advantage in dangerous forms of disease. If broken in sizes of a pea or bean, and swallowed as freely as practicable, without much chewing or crushing between the teeth, it will often be efficient in checking various kinds of diarrhoea, and has cured violent cases of Asiatic cholera.

A kind of cushion of powdered ice kept to the entire scalp, has allayed violent inflammations of the brain, and arrested fearful convulsions induced by too much blood there.

Water, as cold as ice can make it, applied freely to the throat, neck and chest with a sponge or cloth, very often affords an almost miraculous relief. Croup, if followed by drinking copiously of the same ice cold element, the wetted parts wiped dry and the child be wrapped up well in the bed clothes, it falls into a delightful and life-giving slumber.

All inflammations, internal or external, are promptly subdued by the application of ice or ice water, because it is converted into steam and rapidly conveys away the extra heat, and also diminishes the quantity of blood in the vessels of the part.

A piece of ice laid on the wrist will often arrest violent bleeding of the nose.

To drink any ice-cold liquid at meals retards digestion, chills the body, and has been known to induce the most dangerous internal congestions.

Refrigerators, constructed on the plan of Bartlett's, are as philosophical as they are healthful, for the ice does not come in contact with the water or other contents, yet keeps them all perfectly cool.

If ice is put in milk or on butter and these are not used at the time, they lose their freshness and become sour and stale, for the essential nature of both is changed, when once frozen and then thawed.

TOWN AND COUNTRY.

PASSING down Broadway at high noon of a midsummer's day, the sign of the "Polar Refrigerator," brings with it associations most delightfully refreshing. We think at once of eternal snows and arctic ice, and before we come to ourselves are peering inside, in imagination; and the mouth waters at the rich yellow grass butter and the farm house milk not ten hours old of the Rockland company, their buttermilk and their cream; with dishes piled heaping high, with luscious strawberries; why this is nothing short of living in the country, with its inconveniences left out; its noonday rides in scorching suns and dusty roads; its morning walks through dripping grass; its worms on your pillow, its bugs in your bed; to say nothing of the hours from eleven till four, spent in sweltering and panting under roofs all guiltless of a single shade tree. In fact, boarding at "farm houses" is only in name; the reality is in New York City, in any house within gun shot of Union Square, where the breezes come fresh from the sea, right across from the bosom of the broad Atlantic, only a dozen miles away. It is not the most pleasant thing in the world to exchange the cool and roomy and clean apartments of your own dwelling, for a single, so-so room, of a "farm house," in which single room, entire families must pass a large part of the twenty-four hours, the principal occupation being in surmises as to what will be for the next meal; what is the reason that "splendid" cows never give any fresh milk; that magnificent hens never lay any fresh eggs; and that fresh butter and spring chickens are never seen on the table of the fine old "farm house." The fact is a "farm house" within fifty miles of a large city, is no farm house at all; it is a country tavern, no more, no less; its doors are open to Tom, Dick and Harry; "first come, first served," and where decent quiet people are made to make acquaintance with every body, with Miss Jemi-

ma Smith, the brewer's daughter, and John Jones, the rich distiller's heir, and various other "people," who, when you come to town, intrude themselves upon you by virtue of a boarding-house acquaintance, and refuse to be shaken off. A cut askew and a cut direct are no cuts at all. They are so tremendously forbearing, that even a kick is apologized for as a "mistake." They praise you up to every body, as "friends of ours." They leave cards an acre broad, and a whole salver full in no time. And although you are never "at home," as to them, they do not take it amiss, but construe it to the extensiveness of your acquaintance, which leaves you but little time for any thing else but visiting them. Every card they leave is an occasion for "bringing you in" to those of their own circle, by remarking "the last time I called on Mr. and Mrs. Prince, of the Avenue, they were not in, which I much regretted, as I esteem them highly, and have known them for some time."

To children and young people, spending the summer in the country may be made highly advantageous; but it is questionable whether those who have passed forty-five, are not better off in their own homes in the city, enjoying their undisturbed routine, and the quiet comfort which attaches to sameness at the change to the down hill of life. To such, an excursion for a day or two has its advantages; but beyond that, it is for the most part, ordinarily, a penance and a bore, unless, in the few cases where a "home" in town, can be exchanged for a "home" in the country.

WHY CHILDREN DIE.

"I have seen persons who gather for the parlor their choicest flowers, just as they begin to open into full bloom and fragrance, lest some passer-by should tear them from the bush and destroy them. Does not God sometimes gather into heaven young and innocent children for the same reason—lest some rude hand may despoil them of their beauty."

Some weak brother has been trying his hand to see what a beautifully sounding sentence he could make out of a whopper. The reason why children die is because they are not taken care of. From day of birth they are stuffed with food, choked with physic, sloshed with water, suffocated in hot rooms,

steamed in bed clothes. So much for in doors. When permitted to breathe a breath of pure air once a week in summer; and once or twice during the colder months, only the nose is permitted to peer into daylight. A little later they are sent out with no clothing at all, as to the parts of the body which most need protection. Bare legs, bare arms, bare necks; girted middles, with an inverted umbrella to collect the air, and chill the other parts of the body. A stout strong man goes out on a cold day with gloves and overcoats, woolen stockings and thick double soled boots with cork between and rubbers over. The same day, a child of three years old, an infant in flesh and blood, and bone and constitution, goes out with soles as thin as paper, cotton socks, legs uncovered to the knees, arms naked, necks bare; an exposure which would disable the nurse, kill the mother outright in a fortnight, and make the father an invalid for weeks. And why? To harden them to a mode of dress which they never are expected to practice. To accustom them to exposure, which a dozen years later would be considered downright foolery. To rear children thus for the slaughter pen, and then lay it on the Lord, is too bad. We don't think that the Almighty has any hand in it. And to draw comfort from the presumption that he has any agency in the death of a child, in the manner of the quoted article, is a presumption and a profanation.

MUSIC HEALTHFUL.

MUSIC, like painting and statuary, refines, and elevates, and sanctifies. Song is the language of gladness, and it is the utterance of devotion. But coming lower down, it is physically beneficial; it rouses the circulation, wakes up the bodily energies, and diffuses life and animation around. Does a lazy man ever sing? Does a milk-and-water character ever strike a stirring note? Never. Song is the outlet of mental and physical activity, and increases both by its exercise. No child has completed a religious education who has not been taught to sing the songs of Zion. No part of our religious worship is sweeter than this. In David's day it was a practice and a study.

So wrote we a year or two ago, and with a long lost paternity, the paragraph has been going the round of the press ever since, showing that its truthfulness strikes the people. The most refreshing notes come from the human voice, and yet, skill in vocal music is the want of our nation; but good men and philanthropic are waking up the attention of the people to this interesting subject, and it is becoming a regular exercise in our Sabbath and public schools.

On the admirable principles that what is worth doing at all, is worth doing well, and that to do anything well, one thing must be done at a time, we are glad to know that an Academy of Music has been in successful operation for ten years at Salem, Connecticut, under the presidency of the Hon. Orramel Whittlesey. Names high in the nation testify that it has been well and successfully conducted, and such being the case, it ought to overflow with pupils; and colonies like it should be established by its graduates in every state in the Union, and patronized by every family. With civil and religious liberty, with inherent material wealth beyond any nation on the globe, and a moral prestige equal to that of the highest, ours ought to be literally a nation of song; and gladness, and gratitude, and music, and mirth should daily make every habitation vocal with the concord of sweet sounds. A time so blessed, cannot come a day too soon.

"NICK NAX,"

By generating merriment, banishing "blues," and provoking laughter weekly in New York, at ten cents hebdominally, one dollar a year, is not a theoretical, but a practical hygienian, the most efficient health promoter in our present memory, our own pet Journal excepted. We beg however, with all due respect to inquire if it is poking fun at us, our wisdom, or our practice by the following perpetration in a recent number? Meanwhile we will pause for a reply.

HOW TO DOCTOR A PRIMA DONNA.—Dr. Hall of this city, is the subject of a good story. Dr. H. is one of those gentlemen who can see a long way into a millstone. He is a gentleman whose reputation is established, and does only what is called an "office practice." By this is meant that his patients came to him instead of him going to them. Some days ago—we don't care to be more specific—a certain opera company was performing in

this city. The "Bohemian Girl" was advertised, when the manager received a note from the prima donna, stating that she was sick, and could not possibly appear. This announcement came down like a cold water douche in January. The manager exclaimed;

"Don't believe it! An infernal lie fabricated to annoy me."

Manager called upon prima donna, and found her lying on a sofa. Manager forced an amiable look, and suggested a doctor. Prima donna allowed she had no objection. Manager rushed out and sent for Dr. H. He came about an hour afterwards, and found prima donna alone. Dr. H. felt prima donna's pulse, looked at prima donna's tongue, and allowed that prima donna was a foo-foo. Dr. H. ordered up an inkstand and wrote something on a slip of paper. Dr. H. handed paper to prima donna, and requested her to give it to manager. Prima donna spoke very little English; but with the assistance of her maid managed to comprehend the message. Just as Dr. H. had gone, manager came in rubbing his hands and smiling like a bunch of hollyhocks.

"Well, madam, what did Dr. H. say?"

Prima donna languidly pointed to the supposed prescription, which read: "To deprive a prima donna of her health, neglect to pay her salary for a week. To restore it, settle up, and add flattery to atone for the neglect."

It remains only to say that Dr. H. hit the nail on the head. The manager *was* in arrears to prima donna. Manager saw how matters stood and rushed out. He returned in half an hour minus his watch and diamond ring, which he had "spouted" in order to raise the necessary funds. The result was exactly as Dr. H. had predicted. Having placed the money in a gold-gilt porte monnaie, prima donna rallied, and in ten minutes afterward was on manager's arm, going to rehearsal. It is rather a pity to add that manager's watch and ring are still in chancery.

OCCUPATIONS OF GREAT MEN.

TROUSSEAU, one of the most able and eminent of living physicians says, he brought on an asthma by measuring oats one night, to see whether his coachman stole them. How could one of the greatest medical minds of the age find time to measure oats for the purpose of "diagnosing" the honesty of his carriage driver; it reminds us of our drawing "our four" in a dollar slide through Irving Place last winter. How they delighted to be spilt out in the snow. A day or two earlier, there passed our window, one of the oldest and most eminent and respected divines of our city eating a piece of veritable ginger cake with the most don't care look possible.

It is said that Napoleon the first was found by one of his ministers of state crawling on all fours, with his child riding on his back, endeavoring now and then to brush him off by going under the table. These cases show that great men have no notion of being always on stilts; they get tired of living in the clouds, and come down now and then for recreation, to measure oats, sleigh ride children, and munch gingerbread; and why not, if they chose to do so!

YOUNG OLD PEOPLE.

SOME look old at less than forty, others beyond threescore have the vivacity, the sprightliness, and the spring of youth. One of the most active politicians of the times is now in his seventy-fifth year, and yet goes by the name of "the ever youthful Palmerston." who with the weight of nations on his shoulders, would find time to take a rapid ride on horseback every day, from ten to twenty miles. "The heavy cares and severe labors of the Earl of Malmesbury average eleven hours a day," and yet at the age of "fifty years, is scarcely above forty in appearance." It is by no means an uncommon thing to read the deaths of men and women of the English nobility at eighty and ninety years, to be accounted for in the fact of their taking time to do things, and thereby doubling the time for doing them. The British are a dignified people, manly, mature; a deliberative people, with the result of being as a nation, the most solid, the most substantial, and the greatest on the globe. They are worthy of that greatness, and we above all the peoples should be proud of it. Americans on the other hand are a hasty race; their habitual hurries and anxieties eat out the very essence of life before half that life is done, and all bloodless, fidgetty, skinny and thin, we are but "a vapor that appeareth for a little time, and then vanisheth away."

SEASONABLE HINTS.

At this season many persons contemplate travelling; to do so with the largest amount of comfort and advantage, physical, social and mental, the following suggestions are made:

Take one-fourth more money than your actual estimated expenses.

Acquaint yourself with the geography of the route and region of travel.

Have a good supply of small change, and have no bill or piece higher than ten dollars, that you may not take counterfeit change.

So arrange as to have but a single article of luggage to look after.

Dress substantially ; better to be too hot for two or three hours at noon, than to be too cool for the remainder of the twenty-four.

Arrange under all circumstances, to be at the place of starting fifteen or twenty minutes before the time, thus allowing for unavoidable or unanticipated detention on the way,

Do not commence a day's travel before breakfast, even if that has to be eaten at daylight. Dinner or supper, or both can be more healthfully dispensed with, than a good warm breakfast.

Put your purse and watch in your vest pocket, and all under your pillow, and you will not be likely to leave either.

The most secure fastening of your chamber door is a common bolt on the inside ; if there is none, lock the door, turn the key so that it can be drawn partly out, and put the wash basin under it ; thus, any attempt to use a jimmy or put in another key, will push it out, and cause a racket among the crockery, which will be pretty certain to rouse the sleeper and rout the robber.

A sixpenny sandwich eaten leisurely in the cars, is better for you than a dollar dinner, bolted at a "station."

Take with you a month's supply of patience, and always think thirteen times before you reply once to any supposed rudeness or insult, or inattention.

Do not suppose yourself specially and designedly neglected, if waiters at hotels do not bring what you call for in double quick time, nothing so distinctly marks the well bred man as a quiet waiting on such occasions ; passion proves the puppy.

Do not allow yourself to converse in a tone loud enough to be heard by a person at two or three seats from you, it is the mark of a boor if in a man, and of want of refinement and lady-like delicacy, if in a woman. A gentleman is not noisy ; ladies are serene.

Comply cheerfully and gracefully with the customs of the conveyances in which you travel, and of the places where you stop.

Respect yourself by exhibiting the manners of a gentleman and a lady, if you wish to be treated as such, and then you will receive the respect of others.

Travel is a great leveller, take the position which others assign you from your conduct rather than from your pretensions.

CONSTITUTIONS CREATED.

To build up a good constitution, we must take good care of what we have, and add to it, by pretty hard work and moderate thought, until the age of forty-five ; then, there should be less work and more thought.

Bodily labor consolidates the constitution up to forty-five ; then, mental labor preserves it, keeps it good to the verge of fourscore years, if the bodily activities are very moderate. As witness Humboldt, who was a great traveller in early life ; but from fifty to ninety a great student. Many similar instances will occur to intelligent minds. The general idea is of great practical importance. Work hard until forty-five ; think hard after, and all the while, be "temperate in all things." This is to live long.

A BLACK BEAN STORY.

ON a mid October day, 1858, a little girl aged four years took a small shining hard black bean between her fingers, and put it to her nose to smell, it disappeared. She said it was in her nose ; a surgeon was called who upon examination, declared that it could not be there. The mother was quieted, the child soothed, and ran about as if nothing had happened, maintaining her high and vigorous health. On the afternoon of the eight of May following, it was discharged from her nose, by the slight blow a child can make, into a handkerchief ; the moment she saw it, she cried the bean ! the bean ! and ran with great glee to show it to her parents ; it was now dingy, soft, shrivelled, and we found on measuring that it was two-eighths of an inch thick, four-eighths broad, and five eighths long. During these seven months the child never complained of any thing in the direction of the accident, except an occasional smarting of the eyes. On the previous evening, she had been soused head and ears under water in a bath tub, and the struggles incident to an operation of that kind, most likely dislodged it ; for in the middle of the night she waked up with a startle and a cry, and after some throwing herself about, went to sleep in an hour, but was fretful all next day until the discharge of the bean, when her accustomed joyousness returned. Lesson—Don't give beans to children for playthings.

SUMMER SOURS.

PHYSIOLOGICAL research has fully established the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing diseases of summer. All fevers are "billious," that is, the bile is in the blood. Whatever is antagonistic of fever, is cooling. It is a common saying that fruits are "cooling," and also berries of every description; it is because the acidity which they contain aids in separating the bile from the blood, that is, aids in purifying the blood. Hence the great yearning for greens and lettuce, and salads in the early spring, these being eaten with vinegar; hence also the taste for something sour, for lemonades, on an attack of fever.

But this being the case, it is easy to see, that we nullify the good effects of fruits and berries, in proportion as we eat them with sugar, or even sweet milk, or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, to eat enough to hurt us, especially if we eat them alone, not taking any liquid with them whatever. Hence also is buttermilk or even common sour milk promotive of health in summer time. Sweet milk tends to billousness in sedentary people, sour milk is antagonistic. The Greeks and Turks are passionately fond of sour milk. The shepherds use rennet, and the milk dealers alum to make it sour the sooner. Buttermilk acts like watermelons on the system.

THE DIFFERENCE.

WHEN a simpleton wants to get well, he buys something "to take," a philosopher gets something "to do;" and it is owing to this circumstance, that the latter has been in a minority almost undistinguishable in all nations and ages, that doctors are princes, instead of paupers; live like gentlemen, instead of cracking rocks for the turnpike.

NOTICES, REVIEWS, &c.

Blackwood's Magazine. \$3 a year, re-published by Leonard Scott & Co., New York, abounds this month with ably written articles. The four Reviews, with this, are furnished at ten dollars a year: to wit, Edinburgh, Westminster, North British and London. The Edinburgh for April is of great value.

The Fireside Monthly \$1 50 a year, single numbers ten cents, H. B. Price, publisher, New York, 32 pp. 8vo., is the only publication of its kind in the civilized world; for, not professedly religious, it is never against religion, wholly original, and excludes fiction; in these respects, we know of no monthly periodical like it, in any land. True men, good and great of every name are invited to write for it, on any practical subject, not sectarian or sectional or partisan, and not over two foolscap manuscript pages at one time.

The Boston Medical and Surgical Journal, \$3 a year, continues to be the favorite periodical with the educated of the medical profession in New England, circulating also, largely out side of it.

The Medico Chirurgical Review, re-published from England, by the Messrs. Wood, of 389 Broadway, is the standard organ of medical literature for England, America and the continent. Quarterly, \$3 a year.

The Scientific American, \$2 a year, New York, is the most valuable scientific publication in this country, and always abounds in articles reliable and practical.

The Microscopic's Companion, with the glossary of the principle terms used in microscopical science, by John M. King, M. D., Cincinnati, Ohio, is announced; we hope to receive an early copy, as the whole subject is of increasing importance in art and science.

Alice Carey, a name beautiful by itself, without suffix or affix, as that of Henry Clay is great alone, has written another book "Pictures of Country Life," characterized by that truthful, life like picturing, which has already placed her name so high in the literary world. There is one character out of place; and we hope that in the subsequent additions which will undoubtedly be called for, it will be modified or re-touched. To represent a minister of the gospel as unfeeling, hard-hearted, unsympathising, is as if a woman was thus represented, and to stand for her sex. Let us all stand by the "ministry of reconciliation," for only by them, as to their teachings can any nation stand, and let woman especially, who owes so much of her exaltation to christian teachings, think, and write, and speak of a clergyman as she would have him be.

"I consider your Journal of Health, as among the reliable things of the day, universally quoted, and although often attacking popular fallacies, carrying conviction, and commending itself to the common sense of every intelligent man. I think the article on "colds" worth more than money, and would suggest the propriety of a re-insertion in the fall."—A Correspondent.

"Physical Degeneracy" from the Tribune office, Chicago. Twelve cents; ought to be read and re-read, and pondered on, by every parent who has a child at school. It is an invaluable paper.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS : FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH ; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

*We aim to show how Disease may be avoided, and that it is best, when sickness
comes, to take no Medicine without consulting an educated Physician.*

VOL. VI.]

JULY, 1859.

[No. 7.]

BREAD.

If wheat is pounded or ground very fine, it produces flour, which is composed of two familiar ingredients, starch and glue. In each hundred pounds of fine flour there are ten pounds of this vegetable glue, and seventy pounds of starch. Tapioca, sago, arrowroot, maizena, corn starch, potatoe starch, are all the same thing, only made out of a different material ; as sugar is sugar, whether made of cane or sorghum, or beets, or maple tree water ; as alcohol, is alcohol whether made of rye, corn grapes, or anything else.

If flour is made up into a lump with water, it is called dough ; if then this dough is worked with the hands while water is poured on it, this water is whitened, and if allowed to run into a vessel and settle, a fine powder falls to the bottom, that is the starch ; what is left behind, a soft tough substance, is the glue, or gluten. The starch is that which keeps us warm ; the gluten nourishes us, gives us flesh. Thus it is, that bread is the staff of life ; it strengthens and warms us.

To convert dough into bread, it must have heat applied, which is called baking, or hardening. But for taste and convenience, various plans have been devised to lessen the amount of hardening and solidity, both of which imply heaviness, and in proportion as this heaviness is removed, it is called "light" bread. The lighter it is, the better it is generally considered, although in proportion as it is lighter than that made by simple flour, water and heat, it is at a greater remove from being pure bread. No additions to the simple substances of the

whole product of wheat grains mixed with water and baked by fire, can make bread "better," as far as its nutritiousness and wholesomeness are concerned. But here, art interferes to pamper the appetite and make a curse, of what was intended to be a blessing.

Bread is made light, by a mixture of yeast, cream of tartar, saleratus, soda, &c., &c., all of which materials lighten bread in the same way, that is, by producing in the dough, an invisible substance called carbonic acid gas.

If a spark of fire is applied to a grain of powder, it explodes, and there is a product which occupies a much larger space than the grain of powder did. So in a lump of dough, when a particle of cream of tartar touches a particle of soda, and warmth is applied, a volume of carbonic acid gas is the result; and as it is light, it tends to rise, like smoke or steam; but it is in the midst of a particle of dough; it makes an effort to rise; it swells out, and the particle of dough yields a little, but not much, because there is not warmth enough; just as a partially filled air bladder, it distends, it swells out a little, if a little heat is applied, but it does not burst, because there is not heat enough. This distention results from the philosophical fact, that heat causes bodies to expand, air and gasses especially.

A cup of coffee will dissolve a certain amount of sugar and no more; all in addition to that goes to the bottom of the cup, and makes the coffee no sweeter.

So in the use of cream of tartar and soda in making bread, a certain quantity of them will mix and give out carbonic acid, and if there be a surplus, that surplus remains in the bread as cream of tartar or soda. One item of skilfulness then, in making good bread, is to put in the exact amount of the articles named; for in proportion as either is in excess, there is laid the foundation of disease and death.

How many servants or bread bakers in a million will bother themselves with any exactitude as to these points? Hence if the sharp, distinct issue is made, ought these things to be used in bread making? the answer must be a decided and unequivocal no! But how shall we know the proportions of each? That oft abused individual "Science," will answer: If there is too much soda, the bread will be yellow, and the

natural acid which is in the gastric juice will be neutralized by it, and it is no longer gastric juice, and as gastric juice is necessary to digestion, digestion is not performed, and the body is harmed. The proper proportion is one ounce of soda and two and a half ounces of cream of tartar; this mixture makes Rochelle salts, half an ounce of which is a cathartic, in the practice of medicine, and enough to make forty ordinary biscuits; so that any person using the soda biscuit of the kitchen, may calculate how many doses of salts he is taking in a year, "for the pleasure of the thing."

Soda and saleratus are made out of ashes. Soda is made of the ashes of vegetation on the sea; saleratus, of vegetation on the land; both contain carbonic acid, which is let loose when cream of tartar is mixed with them, and heat is applied in baking. If there was no glue in the flour, this carbonic acid would nearly all escape, but this glue being tough, yields a little, and a bubble is made, but the bubble does not burst. This bubble takes up room, although it is nothing but thin air, in a sense; hence a loaf of bread is literally a puff; it appears to be more than it is; just like some people. One half of a loaf of bread, as to bulk, is air. As to weight, very near one half is water. In a hundred pounds of common light bread there are forty pounds of water; even if bread is several days old, it has almost as much water in it as when first baked, so that "stale bread" is no drier than fresh bread, for if put in a closed tin vessel, and then placed in a heated oven, it becomes as soft as when first baked. In what manner or condition the water is concealed in the bread, chemistry has not yet found out.

Yeast answers the same purpose as cream of tartar and soda, for these last have the acid and potash and carbonic acid. Yeast alone has all these. As soon as the dough in which these articles have been mixed is placed in a heat of from seventy to ninety degrees, it begins to "rise," that is, it begins to be puffed up by the globules of carbonic acid which are let loose; we call it fermentation; it is decomposition; it is the first step towards destruction or putrefaction, or rotting; all of which would take place in time, if this moderate heat were not put a stop to by the greater heat of the oven which "sets" the bread; that is, arrests the throwing off of carbonic acid; the hard crust on the outside of the loaf keeping it within the loaf in spite of the greater heat.

Whenever bread is sour, it is because the fermentation had continued too long, or the heat was too great, great enough to burst the little vesicles which contained the carbonic acid gas; and on their bursting, the bread particles closed in upon the space left, and instead of "lightness" there is solidity, and we call it "heavy," "sodden."

The "leaven" of scripture is the yeast of our own day. "A little leaven leaveneth the whole lump." A very little yeast makes a large lump of dough to rise, because it diffuses itself through the whole mass of dough with wonderful rapidity; as wonderful as Jonah's gourd, or the mushroom of a night. Had we time to brush up our memories as to Hebrew "roots," we might find out, or fancy, that a gourd and a toadstool were of the same derivation; at all events, they grow in a night, and perish with a breath. In fact, science goes on to say that toadstools, mushrooms, the green mould on sour paste, spoiled preserves and yeast, are identically of the same nature; a species of vegetation that multiplies upon itself; feeds upon itself, and also upon what it attaches itself to; and that each atom of mould, as soon as it is detached, is in the nature of a seed, and begins instantly to fructify wherever it lights, if there be only adequate warmth and moisture. The pollen of a flower or tree has lighted on ships far out at sea, and yet these are six times larger than an atom or seed of mould or mildew, so that when warmth and moisture and stillness of atmosphere all favor, it is no wonder that mildew begins to pervade every cranny of space; and if not arrested by greater heat, or cold, or dryness, universal decay and death would be the sad ending. So, familiar yeast, like familiar fire and water, is an enemy or friend according as kept under control.

Perhaps after all, the reason why the eating of ship biscuit is an almost indispensable aid in the cure of certain forms of aggravated dyspepsia, is the patient lives on pure bread, and does not fill his stomach with acids and alkalies; with cream of tartar and Rochelle salts; with toadstools, mushrooms, white mildew, green moulds and the like things, the very thought of which is nauseating.

If men were not disposed to abuse their liberties; and if it had not been found that in the temperance reformation an

occasional dram was fatal to the whole thing; and if our cooks had intelligence enough to use the various kinds of "risings" judiciously; and if we would eat our nice warm biscuits slowly, and in moderation, say two or three at a meal, we would say that an occasional indulgence of "hot cakes," the "biscuits" of old times, at a winter's breakfast, or on emergency, once or twice a week, might be allowable, and that no appreciable injury would result from such indulgence in the course of a lifetime, where the person thus indulging was in pretty good health. To others, the common ship biscuit is the best for a stand-by. There are few forms of bread really better, if just before being used, boiling water is poured on them and they are covered over a few minutes in such a way as to keep the steam in.

Some bakers use an ounce of alum in a hundred pounds of flour; in such proportion it lightens and whitens the bread, and which the baker very well knows, enables a loaf to retain more water, so he gets more money and his customers less bread.

Lime-water is sometimes used to improve bad flour—about four gallons to a hundred pounds of flour—that is about four grains of lime in a pound of flour, or about three grains in a loaf of bread claiming to weigh a pound.

Homœopathy claims that the more extensively an atom of medicine is diluted or comminuted in water, the more powerful it is. If the same holds good as to flour, we may say that the amount of either alum or lime in bread, as above, is enough to have a tremendous effect on everybody, and the reason that everybody is not dead long before now is simply that everybody is all the time eating "incompatible" things, which nullify infinitesimals, and the result is that people are just about in the same condition as if they had not taken lime, alum, soda, saleratus, cream of tartar, mushrooms, yeast, mildew, and toadstools, and therefore none of these things have hurt anybody, as far as bread eating is concerned. Homœopathy therefore contains a grand truth or a most tremendous absurdity; meanwhile we will luxuriate in the middle track, and believe that Homœopathy allows some people to get well, and that saleratus has not killed everybody.

One item as to bread making should not be forgotten. The

French make the best bread in the world; this has been attributed to their regulating the heat of their ovens by a thermometer; too little heat makes the bread sodden and sour; too much burns the outside while the inner part is not cooked; the intensity and duration must be found in observation and experiment.

DEATH AND CRIME.

Most of the charitable institutions of New York are filled with the poor and maimed, and sick. A large apartment of the city prison is crowded with drunken women, and three-fourths of the prisoners are mere boys; one half at least are under twenty-one years of age, and very few are ever reclaimed. When a boy (or girl) is once "put in jail," as the expression is, his *prestige* among his companions is lost; he feels mean before them; his *morale* is gone, and reckless desperation makes him lost for life.

Then there is a large class of older persons, who have no home beyond a cold and cheerless boarding place; others have no kindred, no associations, and out of the hours of active employment, do not know what to do with themselves. Not a few, for a variety of causes, are not happy at home. As to all these persons, time hangs heavy at night and on Sundays, and they lounge in public places, according to their *status*; some in the sitting rooms of the first hotels, down to the corner groggery, the theatre and the dance house; next the hospital, the poor house and then the potters' field.

We may mould the rising generation for a different destiny, but for the hopeless and homeless above fifteen, what shall we do? Hunt out good places for them? find work at good wages? That is not the speediest nor most practicable method of relief. We know very well that this is the general view of philanthropists, but men enough and money enough cannot be found to give every unoccupied male and female a plenty of work at even moderate wages, in any large city on the globe. Observant persons know very well, that the way to make a man of any body is to make him help himself; and that the inability to do that, oftener arises from the indisposition to do so, than from the impossibility of doing it. Show a man how,

make him feel that he ought to take care of himself, and in nine cases out of ten he will go and do it. We must then appeal to the consciences of men, and we think the best way to do that is by what is called the "regularly appointed means of grace," by getting them to listen to the preaching of the gospel, to the reading of the scriptures, to the voice of prayer, and the songs of praise in public worship.

We believe the money spent on the vicious, and the sick poor of this city in one year, would build enough places of public worship to accommodate the whole of them. Each church should be plain, airy, with two large doors for exit in each wall, and opening outward. Each building should be large enough to have five thousand seats, rented at a dollar a year, in advance. Each pew should consist of three arm chairs, side by side, making each seat easily accessible, and preventing the loss of room by the thoughtless; nine out of ten will take the seat next the aisle, and make a barricade against the six, eight, or ten seats the other side of them. These five thousand seats would yield a revenue sufficient to keep the building in order, pay a sexton, and amply sustain the minister.

The very fact of a person owning the seat he occupies gives him a *status* in his own estimation, which of itself is elevating, encouraging and energizing.

Next, let it be arranged, that at proper times, the people be called on to deposite something for the general term of "benevolence," as they pass out of the house, after service. The very thought of a man, that he has done something for the poor, and distressed, humanizes his own heart, makes him feel that there are others beneath him, increases his self-respect and appreciation, and he becomes by degrees familiarized with heaven born charity, loves it, and performs it as a matter of course; and thus he becomes liberal without an effort, and that is true charity—that is a high bred generosity—it is being a Samaritan from principle, and he is saved for all time. For with self-respect and self-appreciation, there soon follow, as in a train, order, system, cleanliness, forethought and industry; while lovingness towards those still lower, crowns the whole.

But how get them to go to church in the first place? Four

words tell the whole story, not original with us, "go," and say "come." "Go ye into the highways and hedges, and compel them to come in." Must you get on a stump or store box, and with Bible in hand, "preach"? No! You would not thus reach one in ten. But go up to a man, and cheerfully and courteously invite him to church. Do it aside, without any show of shame or secrecy. It is perfectly amazing how easily a man may be led to do even a disagreeable thing when approached in the right way. Get such an one to come once, but do not lose sight of him, encourage him to come again, by calling round to his place of occupation and saying a cheerful, respectful word or two about matters and things in general, and before you know it he will be interested, and will have his dollar for his "pew rent."

This is not all imagination and moonshine, manufactured in a doctor's office, on a bright spring morning, for this very moment we look out on a most dreary, drizzly, cold, raw February afternoon, everybody and everything dull and heavy as lead, except ourselves.

There are difficulties in the way of all this. To be sure there are. Nothing of any account was ever accomplished without difficulty. But here is the master's command, "go"—"say come"—"compel them to come in." These words mean just what they say, and in a connection similar to the one under consideration.

"The great awakening" has swept across two continents; there is reason to believe that it originated in a line of conduct such as has been recommended, opportunely favored perhaps by the influences of the commercial disasters of "fifty seven." In the spring of that year we were in an upper room in Fifth Avenue, with some four hundred others, listening to a gentleman who was engaged in enlisting the churches to personal specific effort to induce a more general attendance on religious worship. The plan of operation was in effect as follows: to divide a certain area around a church building into districts, making, say, the four sides of a square or block of buildings one district, every dwelling in which was to be visited by a person volunteering such labor, with a view to ask each resident personally, to attend some religious services on Sundays, if in no regular attendance anywhere. The plan

had been adopted in a number of churches, and had worked well. Two or three things were developed worthy of mention: a rebuff was of very rare occurrence and hurt nobody.

Persons were found living in some of the most elegant houses, and in splendid style; and in one case there had been a five year's residence without ever having attended church. The occupant, a stranger in a strange city, was affected to tears on learning that some one in a million felt interest enough to give the invitation to go to the house of God.

A minister rose in his pulpit one day and said, "I see the representatives of near forty (we believe it was forty-seven) families here to day, who were never observed here before." It was the result of this district invitation. This system of things, this gentleman, whose name we do not remember, was engaged in carrying out all over New York, Brooklyn and other suburbs, and who shall say that this was not the leaven that began to diffuse its influences through the community, commencing in September following. Bring people into the sanctuary, let the gospel be dispensed to them, and the Almighty Spirit will take care of the rest; and we believe that, as to similar efforts elsewhere, or kept up here, it may be written up in due time "so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

When it is taken into account that strangers are constantly moving into large cities, such a district visitation twice a year might do good; and once a year as to all other churches in town and country. Very likely there is not a house of worship in the land, which has not within a mile of it, some person or family that has never been invited, courteously, kindly, considerately, to come in. Nobody felt any interest in them, the consciousness of which has hurt the feelings and wounded the spirit of many a worthy, but too retiring person. Surely one of the great wants of the age is a sincere, kindly, unobtrusive interest in those around us, not in our own immediate connection.

What we have written is proposed, not so much as a model, but as a nucleus about which thought and action may centre, with a large liberty for modification, according to greatly va-

rying circumstances. Two things should however pervade every plan.

First—personal solicitation to attend religious worship.

Second—rigid advance payment of a small sum annually for each seat.

There are many considerations as to the good policy of this last, which will suggest themselves to those who best understand the human heart. Ownership elevates. Even casual association with well-dressed and cleanly persons elevates. The consciousness of a right above another, elevates. If a man gets into the habit of going to church, he after a while begins to feel “put out” when he does not attend. A man can hear better and more satisfactorily, when he occupies the same seat all the time, and if by any means he loses it, he is incommoded. If a man owns a seat for a year by purchase, there is more or less of the feeling “I’ll get the worth of my money out of it any how.” Besides, one is very apt to “strike up” a “speaking acquaintance” with the person next to whom he sits from time to time, and as the circle of any one’s acquaintance extends with orderly, quiet persons, or those of substance and position, there are restraints upon his conduct, he is put more and more on his good behavior; and all this, while there are the dewy influences always falling, of the prayers and songs and word of grace which are peculiar to the house of God. We trust that the religious press will take up this subject, having a care not to spend time in arguing with people who talk about “laying a tax on religion,” “freely ye have received, freely give.” Address only those who believe the Bible, who believe that the world is to be regenerated by human agencies, by an active, aggressive christianity, which as much requires money, as a national warfare against invading foes, as shadowed forth in the Master’s injunction in his farewell discourse—“He that hath a purse let him take it, and likewise his scrip, and he that hath no sword (no means;—Ed.) let him sell his garment and buy one.”

CONSUMPTION

Is called “Phthisis” in scientific books, pronounced by some in this country as if written Teesis. We heard some of the Na-

poleons of medicine in England, some fifteen or twenty years ago, call it Thysis. Now if "Thysis" is Phthisis, and Phthisis is consumption, it may be well to know clearly what is the nature of it, inasmuch as about one person out of every six is destined to die of it.

A French writer in December, 1858, defined it thus:—

"Phthisis is a diathesis, depending on the want or undue waste of the oxydisable phosphorus normally existing in the animal economy."

Another says, "phthisis is the oxydation of the exudation corpuscle."

These definitions are perfectly plain to those who made them—perhaps.

The latter means, that in consumption, the blood is squeezed or exudes through the coats of the blood vessels, then turns into a small, hard, roundish body, which is called a tubercle; if this tubercle is formed in the lungs, it ends in consumption; if in the joints, it becomes white swelling, thus giving a name to the disease which it occasions, according to the locality. As to the lungs, the tubercle begins to soften, that is, it is oxydized, is burnt up, and as the tubercle is supplied by the blood, the essential parts of the blood are used up, burned, and the man has no blood scarcely; he looks as pale as a sheet, and with the failure of blood, there is a failure of strength, and flesh, and life, and with the tubercle, the lungs themselves are consumed.

The other definition is more resplendent still, and the practical conclusion resplendenter. It is, that consumption is a disease of the whole man, which is very true, as it includes soul, body, and estate. The mind is diseased, because the consumptive is usually the very last person to be convinced that he has the malady, coming to his senses however a few days before death. That the whole of the body is diseased, is wasting away, is painfully evident to all; and that the estate is also wasting, very many have a feeling sense of the truth of this same, for it requires "considerable" money to purchase everything that every body advises, the almost invariable inducements thereto being, "it can do no harm, if it does no good, and it cured Mr. Smith, who was a great deal worse off than you, and he would have been living yet if he hadn't died so soon."

The Frenchman goes on to say, that not only is the whole man diseased in consumption, but the disease is owing to the fact, that either the man has not enough phosphorus in him, or it burns up too fast. A general observer might reply, "I'm not so certain about that, for there could be no bones without phosphorus, and a consumptive has more bone than any thing else; in fact he is too bony; so full of bones sometimes, that the skin is worn through in holding them." Hence an English great name says, it is a mistake, for the phosphorus in a man, instead of burning up too fast, won't burn at all. So that John Bull, has the better of "boney" this time.

The Frenchman, like old Rough and Ready, not knowing himself beaten, goes on to say, that consumption being the undue waste or want of phosphorus, the cure of it consists in giving the body more phosphorus. That being the case, all that a consumptive has to do, is to turn politician, and swallow every "*loco foco*" he comes across. There's hope for whiggery yet, for they have only to go to Florida, and the "sunny south" any December, and enlist all the consumptives, and just turn them loose among the thickest of the "unterrified."

But to use a plainer form of speech, the *loco foco* above spoken of, is a "match," the better kind of match, made of phosphorus, not having the objectional brimstone odor. This form of phosphorus, however, the Frenchman does not advise; for as bones contain phosphorus, the idea is not to swallow *loco focos*, but to burn up the bones of the dead, powder them, and swallow them down thrice a day, as much as may be taken upon a dime.

After the Frenchman printed his book, druggists scattered themselves all over the country, to gather up the bones of the dead, whether of cat, dog, or human, is of no consequence, for bone is bone, always and everywhere; for if bone be not bone, what is bone? It must be something else, and consequently is not bone at all. There must be some mistake about it somewhere, for the Frenchman has failed to cure his consumptives, either because the real, identical, original bone was not given; or bone, the "hypophosphite" is no remedy. As we were saying, on the publication of the first edition of M. Churchill's book, its main position was denied, and before he issued a second edition, he concluded to wait until he could be "able

to settle the question of the existence or non-existence in the human body, of phosphorus in a burnable condition." Reasonable people would have thought that it would have been better to have settled that question first. He thinks he will succeed. Suppose he does succeed in proving that consumptives need phosphorus, that will not prove that an artificial supply of it will cure consumption. All disease consists in a defect of some element. Medical research has found out, in many cases, what that element is. Many for example need iron; a forlorn few need brass; but of the millions who have failed to be benefited by taking iron rust, finely powdered, any eminent physician may testify.

Every element of the human body is found in the food which nature prepares for man; our food is the vehicle through which that element is supplied, and that is the natural mode of supply. Thus it is, that in many remembered cases, sick persons became possessed of an appetite for a particular kind of food, and on eating it got well, because, as it were, nature knew that the body needed the element which that kind of food most largely abounded in. Very beautiful instances of this are recorded in medical works; see the back volumes of *Hall's Journal of Health*, under the head of "Instinct."

As then, all admit that consumption is a general disease, involving the whole body, it would seem that every element was needed, and that to get a full supply of every element in a natural way, in a safe way, and in due proportion, the best plan is to get up a good appetite and a good digestion; then eat, and drink, and breathe the best of every thing, meat, bread, water, air. That this has proved happily efficient in multitudes of cases, there is various proof, strong as of any fact in nature, but the folly of man is such, that in nine cases out of ten, he will "take" any thing else, every thing else, how horrible soever it may be, sooner than meat, and bread, and water, and air.

The ignorance or the perversity of the human mind is such, that in consumptive diseases, the intelligent physician has to ransack all nature to find arguments to induce his patient to expose himself sufficiently to out door air. In nine cases out of ten, there is such an insane dread of "taking cold," that the patient hugs the stove, and—death at the same time, or hurries off

to a southern climate, where the atmosphere is loaded with dampness, and the more deadly miasm, the emanations from rotting leaves and wood which cover every inch of soil, instead of going where the air is too cold for decay or for holding moisture, hence must be the purest, and most nutritious in all nature.

There must be something in consumptive disease which infatuates the mind with error, or warps it by delusions. It would seem that any man at a small remove from idiocy, might know that pure air was the best for breathing, in all forms of sickness; and yet within two or three years, a large number of newspaper editors lent themselves to the advocacy of "medicated inhalation" for the cure of consumption, and other diseases of the lungs and throat; the convincing argument on the part of the *Herald*, *Tribune*, and *Times*, being advertisements, at the rate of two or three hundred dollars a piece. Against printing a mere advertisement, we say nothing; but we do reprobate the recklessness and the folly of any editor who lends himself to be the tool of design or ignorance. Even so staid and respectable a paper as the *Commercial Advertiser*, lent itself to the propagation of the delusion by certificates and otherwise, of the wonderful efficacy of medicated inhalation in diseases of the throat and lungs; the result was, to send their confiding readers in crowds, to breathe impure air, at the rate of twenty-five dollars a month for the privilege. Day after day, and week after week, the city was flooded with advertisements in the penny press, five columns long, in laudations of the treatment, until "every body went there for every thing;" and finally, as we personally know, some men were set to breathing medicated air for diarrhoea and dysentery. And what is the history of to-day? The Boanerges of inhalation has long since left the city. The very name of "medicated inhalation" had become such a stench in the nostrils of the people, that for sometime previous to his departure, the silver sign had been removed from the door, and the occasional advertisement of five lines long, instead of five columns, never mentioned the once cabalistic words.

Let it be remembered in conclusion, that "consumption," in the usual acceptation of the term, is a destruction of the substance of the lungs, and in proportion as they are destroyed, is less air consumed, hence the great need, that what air is

breathed, should be the purest possible; just as if a man has less food given him than the system needs, the most certain plan of protracting life, is for him to arrange that the food which he does consume, should be of the most nutritious kind that can be had.

SUMMER RESORTS.

IN order to derive the highest advantages as to health, from summer recreations, several considerations ought to be kept in view.

Children who are teething, should be taken without an hour's delay, to the sea shore. The effect is, in multitudes of cases, instantaneous, radical, and almost miraculous. Physicians of observation in large cities will testify, that children in their second summer, in an almost dying condition, begin to improve on their journey to the coast, and within three hours after leaving the heated and sultry atmosphere of the city in mid-summer.

There is something in the salt air of the sea, which has a renovating and life-giving power, to all whose brains have been overtaxed; and to many whose nervous systems have been impaired by intense excitements, whether arising from business anxieties, or domestic calamities. There is also a moral effect for good, in the roar of the ocean, and in the sense of vastness which comes over the mind, as the eye gazes upon it, bottomless, and without a shore beyond; thus causing heart troubles to be swept away in their insignificance.

To persons whose lungs are impaired, or whose throats are in a diseased condition, the air of the sea shore is almost always poisonous, sometimes deadly.

To merchants, clerks, lawyers; to all who follow sedentary occupations, who are kept within four walls for a large portion of every twenty-four hours, no better advice can be given, than to go off among the mountains; climb to their tops; descend into their valleys; penetrate their recesses; on foot, on horse, in every conceivable mode of locomotion; and they should consider every hour of daylight lost, which does not find them in interested motion, in the open air.

The general rule is, to effect a change of air. Any change is more or less beneficial. There is no locality in any dozen miles apart, whose atmosphere has not ingredients differing in some respects from that of other localities, and the human system greedily drinks in those new or strange ingredients, just as one takes in, with unwonted delight and benefit, the food of a table a few miles from his own home.—Both mind and body, the world over, yearn for variety, for change. So that a man living for years in the purest atmosphere on earth, will be benefitted by a change to one which, although relatively less pure, has either different ingredients, or the same in different proportions. To all who can, we say, go somewhere, go anywhere, rather than remain at home all the time. Go with as light a heart as possible; go determined to get good, and do good; and you will seldom fail of both. But in going, leave all “airs,” and mocks, and pretences, and shams behind. Assume nothing; exact nothing; claim nothing beyond what is spontaneously offered by those, with whom you may come in contact. In all situations, be courteous, and respect yourself, and you will have courtesy and respect shown you. Acting thus, you will return home healthier, happier, wiser and better, than when you went away.

LUNACY.

Of all the assigned causes of lunacy in the Pennsylvania Asylum, nearly one out of every four, arose from “domestic trouble,” the women numbering one-third more than the men.

This ought not to be, for the nearest approach to human happiness, other things being equal, is in having a family, and a home, where affection, love, and sympathy find daily food, and grow and expand in buds and blossoms, and luscious fruit. The family fireside, the family table, these make the earthly heaven of us all; these yield the oil which calms the troubled waters of business life; the springs whose crystal draughts allay the feverish excitements, and the burning thirst created by worldly turmoil; these are they which send off sweet perfumes, which purify the moral atmosphere, and feed the dearest affections of our nature.

Why should a road ever end in a mad house, which ought always to terminate in an earthly paradise? Surely an asylum is not the natural *finale* of the marriage ceremony; but that it is becoming oftener so than in past years, seems to be a conceded fact. That marriage does not of itself tend to madness, appears to derive confirmation in the fact, that there are more single, than married persons, in our lunatic asylums. The difference however is a mere fraction, it ought to be wide as the poles asunder. Why then are there so many more married persons in our mad houses than there ought to be, considering the greater number of resources for happiness which belong to the married?

If a married man becomes deranged, we will venture the assertion, without any undue prejudice against women, that in numerous cases, it largely is the fault of his wife; although we are free to confess, that a man cannot be at a great remove from daftness, who will go crazy from any of the ordinary causes of domestic disquietude; yet a man, or woman either, may so nurse a very insignificant matter, by brooding over it, as to make it enlarge to such an extent, that it will literally shut out from the vision, the universe besides; and then, the mind is a blank.

The prevailing weakness of the women of our time, especially in cities, is their passion for dress and climbing. It is useless to spend time and paper, in proving this, the observant are conscious of the fact. In reference to their wives, men are weak. The sternest philosophy of the office and the counting room, is demolished at a stroke, at "the house." Most men love to see their wives and daughters well dressed, however slouchy they may go themselves, and between this pride and the desire to gratify their families, as well as to save the trouble of a firm resistance, and the inevitable consequences of that resistance, the fortress is surrendered; involvements follow, struggles succeed, and failure, despondency and despair, come on apace, and the grave or grated door, shut out the sun light of life forever.

Next to this, is the passion for climbing; that jackal of unrest, that will have food, even if it be dead men's bones and carcasses, only if it afford the aliment of better appearances, the capability of taking another step higher, in order to reach a "set"

beyond. Men are too much absorbed in business, to care about such things; their minds are taken up with more tangible matters; with the necessities of house, and food, and clothing, and for the reasons named as to dress, yield, when they ought not to; yield for the sake of peace.

On the other hand, the wife at home, not having the mind carried off to more imperative callings, and being more at leisure to cherish trifles, allows herself to reflect on her position, and the more elevated one of others, who are, may be, not as good as she is, and are really; in many instances, not as deserving. This causes at length a disquiet, a dissatisfaction, an irritation, a settled annoyance, which is daily fed by the many little causes of fretfulness which are incident to every household, in the carelessness of domestics, their ignorance, their utter want of interest in the concerns of their employers, and their great destitution of moral principle; these are the things which wear out the lives of many excellent women, and waste them into the grave, long before their prime, or shut them in a cell.

Is there a remedy for these sad things? and if so, what is it? or if more than one, what are they?

Our daughters must be educated differently. They must be made better acquainted with the real world around them, by being made to live in the midst of fact, rather than to luxurate in the realms of fiction. They must be induced to read the Bible more, and the newspaper and the novel less. They must be taught to feel that they are neither puppets nor band-boxes, nor dolls. That there are stern duties to be performed in life, and that they are to perform them. That there is a space between a wish and its gratification. That efforts are to be made; self denials are to be practised; appetites to be curbed; passions subdued; desires mortified, and feelings restrained. They must be made to know they are not always to be served; that the time will come when they must serve others; that they must care, and work, and toil for others, as others have cared, and worked and toiled for them; that this is a world of reciprocities, and that those who practice them most assiduously, will be the happiest, the most loved, and the most admired. Let them grow up to feel that the best type of a true womanhood, is not in the cut of the dress, the

style of the bonnet, the softness of the hands, the beauty of the face, the depth of the intellect, the extent of the acquisitions, whether as to music, or languages, or step, or position; not in one or all of these is there a true womanhood, but rather in the purity of the heart, in the warmth of the affections, in the abnegation of self, in the consciousness of just purposes, and in the possession of that personal dignity, which is inseparable from the qualities named.

And both as to sons and daughters, we must sedulously educate them, and that right early, in the practice and appreciation of industry, of economy, self reliance, by learning them to help themselves; in that feeling of independence, and personal self-respect, which never fails to wait on a man or woman, who has been trained to rely on their own resources, to never attempt to accomplish for themselves individually, what they cannot do without the aid of other's work, or other's wealth, or without unwise risks.

KILL OR CURE,

NECK or nothing, are favorite saws with some people, and with other some, a little more daft, there is a still more dearly hugged comforter, "so simple," that it can't do any harm, if it does no good; and armed with that philosophy, multitudes daily swallow poisons to an incredible amount, with the result of losing the last remnant of health, if not life itself. They start out on the assumed fact, that what is "simple" can't injure. If this is applied to men, we think it rather unfortunate, for there are "simple" men and women in myriads, who are doing hourly more harm to themselves, their friends, their neighbors, their children, than any arithmetic can compute; so simple in eating, in dress, in opinion, in conversation, in judgment, in conduct, that often the expression escapes themselves in reviewing the past, "what a fool I am!"

But this is a moral simplicity. The simplicity of remedial agents is the subject more immediately in hand. The people who are so marvellously fond of what they call "simple" things, start out on the unwarrantable supposition, that what is "simple" is synonymous with the fact that they are "fa-

miliar" with it. Whiskey for example, is a familiar; and we might say, a very familiar article with some people; verily it is with them an old acquaintance, a bosom friend, an inseparable companion; their testimony is uniformly that it is good for the "insides" and good for the out; that it not only never did them any harm, but always did them good; they "always felt better after taking it."

We are very well acquainted with tobacco. Look at the Virginian for example: he talks of tobacco, he dreams about it, he eats it, he smells of it; the very dollar in his pocket is redolent with its hateful fumes; it is wedged in under his finger-nails, it spots his shirt bosom, it stains his vest, its juice is scattered over his pants, it cakes at the corners of his mouth, and the long streaks of colored saliva dribble from his lip, and stripe his cheeks. As he uses it more, the necessity for its use is greater, until finally he goes to sleep with a lump of it in his mouth. Next he begins to dry up, his flesh shrinks away, his face is gaunt, his body slab-like, his legs spindles, his gait is tottering and unsteady, and head and fingers and arms shake like the palsied or the agued. Next comes the wasting of the life powers; digestion ceases, appetite fails, the nervous energies are exhausted, and dullness and stupor and the sleep of death come on.

Coffee and tea are very "simple," very familiar things, and have been used for a life time by multitudes without any noticeably injurious effects which could be fairly and conclusively attributed to them; but "simple" as they are, their injudicious use has made many an one miserably nervous and dyspeptic for life. "Simple" would it seem to rub a little candle grease on a trifling pimple, and yet death followed from the poisonous corrosion of the brass candlestick.

Then again, what may be "simple" and safe for one, may not be simple and safe for another. The tired donkey found his oppressive load of salt lightened, and himself greatly refreshed by swimming a swollen stream; but his brother donkey, loaded with a huge sack of wool, was delighted at the instant relief afforded to him by the same means, but it was a transient and deceitful remedy, for no sooner did he begin to emerge from the stream, than the increased weight of wool and water crushed him hopelessly.

A newspaper writer, as green as the grass he treads upon, recommends what he considers a very "simple" remedy—Ice. Hear him:—

"Attacked with pneumonia, salivated, broken down in constitution, subject to hæmorrhages from the lungs, digestion totally deranged, and rheumatic neuralgia, he tried in vain the remedies prescribed by American physicians, the effects of foreign travel, the most rigid diet, and the most careful and systematic habits of life. The most learned physicians of London, Paris, Genoa, Milan, Florence, Pisa and Rome could do no good."

In this condition he began "the use of ice, first melted in water, and then applied it in the solid cake to the person." At first he "took a sponge bath in a bowl of water, in which was dissolving a piece of ice the size of a walnut; from day to day larger lumps were used, and applied directly to his body, until finally he dissolved five or six pounds of ice upon his person every morning."

In a time not stated, the following changes occurred:—

"He gained sixty-five pounds of flesh, was restored not only to perfect health but to a state of vigorous energy, physical strength, vital power, unwasting glow of feeling and an ability to endure any amount of fatigue and exposure with apparent impunity. His description of his present condition is ravishing. Unbroken sleep, perfect control of his nervous system, mind always serene and cheerful, muscles firm and hard, no consciousness of the existence of his internal organs, ability to do with half the sleep he formerly required, appetite always good, digestion perfect, no taste whatever for unhealthy food; in short a supernatural state of mind and body, in which "every moment of his waking existence seems to be consciousness of physical, intellectual, moral and social happiness."

With the wisdom of his brother named above, he declares that to numerous pale, lean, sallow, dyspeptic, tobacco using, excess indulging authors, teachers, editors, clergymen, &c., this same remedy will bring unwonted power of mind and body, constant cheerfulness, a power of moral control, "a blessed clearness of thought," absence of all nervousness; in fine an ability to "walk further, stand up longer, work harder, and do everything better than he could do it before." "Existence will grow brighter, and the flame of life will burn with

more calmness, serenity, glow and splendor than you ever dreamed of."

He attributes these wonderful transformations to the action of "certain chemical properties and the electrical heat which the ice contains," which explanation of the *modus operandi* of the matter is as philosophical and as lucid as could be given by an — ignoramus.

We would not advise the application of solid ice to old people or infants, or to any person of a frail constitution, without consulting a physician, for it would with great certainty hurry many to their graves. To have made the communication practically valuable, the writer should have stated the time it required to give him an increase of sixty-five pounds in weight; what he did in addition to the ice applications; what he did to place him in the deplorable condition described, and what bad practices he abandoned. Meanwhile, let the reader remember that applications or remedies which benefit one man may be reasonably expected to benefit another one, in proportion as the conditions of the two are alike, not merely in effect, but as to cause. No wise man would experiment on his own body and health and life on the loose statements of anonymous newspaper writers.

After all, when a reasonable allowance has been made for the evident exaggerations of the writer, there is not much that is unusual or remarkable in the changes. We have never known a man to gain sixty-five pounds in weight on ice, in a short time; but there are a good many who have "in the course of time" gained that much on vulgar beer. Salivated people have before now got well, by letting themselves alone; dyspeptic and lean folks, by simply ceasing to be pigs; and many a "bilious" man, as yellow as a pumpkin, has become as "hearty as a buck," by being simply compelled to go to work and make an honest living, which, by the way, is more health promoting, than the icebergs of a thousand poles. The trial will demonstrate this to almost any reader.

THE HUMAN MANUFACTORY.

A man man may eat and drink heartily all day, and sit and lounge about, "doing nothing," in one sense of the word, but

his body must keep hard at work all the time, or it will die. Suppose the stomach refuses to work within ten minutes after a hearty dinner, the man would die in convulsions in a few hours, or cholera or cramp colic would rack and wreck him. Suppose the "pores" of the skin, meaning thereby the glandular apparatus with which they are connected, should go on a "strike," we would in an hour be burning up with fever, or "oppression" would weigh down the system, and soon become insupportable. Suppose the liver became "mulish," appetite would be annihilated, food would be loathed, torturing pains would invade the "small of the back," and the head would ache to "bursting." Suppose the kidneys "shut up shop," and dangers more imminent, sufferings more unbearable, and death more certain would be the speedy and inevitable results. If the little workshops of the eye should "close," in an hour we could not shut or open them without physical force, and in another we would be blind; or of the tongue, and it would become as dry as a bone and as stiff as steel. To keep such a complication of machineries in working order for a life time, is a miracle of wisdom, but to "work them" by the pleasures of eating and drinking, is a miracle of beneficence.

SLEEPING IN CHURCH.

THIS unseemly act arises from the want of interest in the services. The most effectual physical preventative is to take a short nap just before going to church. All know what a painful effort it requires to excite to wakefulness; that very effort prevents all efficient attention to the discourse. Of the two evils, sleeping at home, and sleeping at church, the former is the less, and is valuable, because it is a certain remedy, and will allow a wholesome, wakeful attention to a discourse of very moderate interest.

LOOSE BOWELS.

THE first, most essential and most efficient step towards a cure in all cases, is that which instinct prompts; to wit: perfect quietude of body; next take nothing but rice parched like coffee; then boil, and eat in the usual way.

NOTICES, REVIEWS, &c.

Medical and Literary Weekly, \$2 a year, Atlanta, Georgia, edited by Taliaferro & Thomas, we heartily commend to public patronage. It is very much like the *Journal of Health* in its objects, and is conducted with judgment and ability.

"*A Bachelor's Story*," by Oliver Bunce, \$1, New York, published by the enterprising house of Rudd & Carlton, the mechanical getting up of whose publications is worthy of praise. The book itself abounds in lessons useful and true; its sentiments are sound and practical, and can be read and re-read with interest and profit.

Blackwood's Magazine and the four Quarterlies, re-published for ten dollars a year, by Leonard Scott & Co., New York, afford to educated minds a large amount of most valuable reading for one year, at a very small cost.

Scalpel Quarterly, \$1 a year, by Edward Dixon, M.D., is the most racy and instructive periodical of the times, as to the health, and manners, and habits of the people.

The Fireside Monthly, \$1 50 a year, edited by W. W. Hall, 42 Irving Place, New York, is devoted to *Science, Literature, Art, and practical life*; it is original, excludes fiction, and although not professedly a religious publication, is never, by any possibility, against evangelical religion. There is no similar publication in the world, and in the language of the Religious Herald of Richmond, Virginia, it is "a really useful work, deserving a place in every household." Are there enough religious, solid, conservative and reflecting men in the land, to support from principle, an experiment for supplying a monthly periodical for their families, which excludes all fiction, and deals in practical facts? We shall see.

Challen's Monthly, \$1 a year, is one of the cheapest and most instructive publications for christian families, among our exchanges.

Merry's Museum, \$1 a year, New York, continues to be as useful as it is popular, among its multitudes of child-readers.

Mother's Magazine, New York, \$1 a year, is worthy of an extensive patronage.

We see with pleasure, frequent quotations from the "*Happy Home*," Boston, \$2 a year.

The Home Monthly, Buffalo, \$1 50 a year, is creditable to the judgment and ability of its lady editors, Mrs. Arey and Gildersleeve.

Godey's Lady's Book, \$3 a year, Philadelphia, has not in its twenty eight years' history, given a more interesting frontispiece than that for the July number, "Home and the Homeless," while—

The Ladies' Home Magazine, so long enriched by Arthur's pen, is as usual, always safe for family reading, and always instructive.

Boston Medical and Surgical Journal, \$3 a year, is the veteran of New England medicals.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

We aim to show how Disease may be avoided, and that it is best, when sickness comes, to take no Medicine without consulting an educated Physician.

VOL. VI.]

AUGUST, 1859.

[No. 8.

UNHEALTHFUL HABITATIONS.

WE have occasionally noticed some sharp contradictions of our views in some points, in papers which are in the main conducted with ability. Our readers are advised in all such cases to think for themselves, and to inquire if the person who calls a statement in question, is likely to have special means of information in regard to it. Persons sometimes think they know a thing is not so, from their not knowing that the opposite of it is true. A man who has lived from infancy on a small island, and has never seen any other land, may feel quite sure in his own mind, that it is the only land in the world, simply because he has never seen any other land. It is unwise to assert any thing to be true, until we know that its opposite is not true.

BEST TOOTH WASH.

On one occasion, a correspondent of a water-cure journal inquired if a statement of ours was true, that washing the teeth with pure white soap had a tendency to prevent the collection of tartar on the teeth. The editor replied simply, "It is all fudge." He, perhaps, could not conceive how such a thing as common soft soap could keep the teeth clear of tartar accretions, which were so hard that a steel instrument is employed by dentists to remove them. He evidently did not know that recent chemical and microscopical investigations, carefully conducted with all the aids of dental science, had demonstrated that this tartar was the product of a living in-

sect, upon which neither vinegar nor tobacco juice had any effect whatever, but which was instantly destroyed by soap-suds; and following up this fact, persons have kept their teeth perfectly clear of re-accumulations of tartar, by simply washing them with white soap and brush, night and morning. Now and then it will fail, because some tartar is made by an insect which is but little affected by soap-suds.

PAPERED ROOMS.

On another occasion we stated that persons had been poisoned by occupying rooms covered with green paper. Shortly after a City paper contained a column or two attempting to throw ridicule on the statement, giving facts, as so stated, where persons had lived and slept in green-papered rooms for years in good health. Now we will give a fact which is indisputable :

In the Fall of 1858, a youth was laboring under symptoms of poisoning by arsenic. In spite of all treatment, the symptoms increased in severity for two months, when the patient was sent to the country, where he was speedily restored to health.

On returning home, he occupied the same apartment; and in a month was worse than before. Thinking that a cistern near a wall of the room might occasion the ailment, he was removed to another room for two weeks to afford an opportunity for making the necessary alterations, when he was returned to his old room, in apparent health. In three or four weeks the same symptoms returned, but with an aggravated degree of severity. It was then suggested that it might be the green paper on the wall which caused the illness. It was removed; paper of a different color was put on; and still occupying the same room, the patient recovered his health, and remained well.

It was from facts like these, reported in standard medical publications, we founded our article. It will readily occur to the reader, that paper may have so little green in it, that any ill effect on the health may not be appreciable for weeks, or months, or years: and then again, some constitutions are less amenable to the influences of green paper than others. We cannot undertake to hedge our Journal with provisos, and au-

thorities and nice distinctions, else we should make it as dry as a bone and heavy as lead, and it would lose largely of its practicality. We prefer to present broad facts, with their general inferences. Those who are hypercritical and are fond of nice distinctions, had better procure a different kind of reading.

If green paper, under any circumstances, poisons the human system, it is better to lay it down as a broad fact for practical purposes, that green paper ought not to be put on the walls of rooms. If any one is disposed to experiment as to how much green in any given pattern can be used with impunity, we certainly have no objection; but for the general good, it is better to lay down the clear statement, "rooms ought not to be covered with green paper."

If the paper is well glazed, comparatively little injury may result, for then there is less fuz to fly about the room; but where the pattern is not glazed but is velvety, and the figure standing out from the paper, it is impossible to escape the poisonous effects. A single hour's sitting in such a room has been known to nauseate a whole company. From one foot square of one of those tufted or flock green papers, thirty grains of the powder was scraped off and sent to a chemist; and the amount of solid arsenic in it was eleven grains—over one-third.

USE THE SUNSHINE.

A New York merchant noticed in the course of years that every book-keeper that came to him got sick, however healthy he appeared on his arrival. One day it occurred to him all at once, that the room occupied was on the first floor, and was so situated that the sun never shone in it. He at once changed it for an upper story apartment, which freely admitted the sun light, with the result of healthy book-keepers ever after.

SEE WHERE YOU BUILD.

A New Yorker built for himself a few years ago a splendid mansion. Not long after he moved into it several members of the family became sick; this continuing for months, it was remembered that the house had been built over an old drain, on a damp marshy spot, the emanations from which constantly rose through the cellar and passed up into every room of the

building. He changed his residence, and his family regained their usual health.

The practical inference to be derived from these statements is, that considering it is impossible to cure any disease as long as the causes of that disease are in operation, if on moving into a room or house, or neighborhood, a person becomes sick, and remains more or less so, in spite of the remedies used, it would be wise to change to another room in the building, or to another house in the neighbourhood, or exposure; there are physical obstacles, and it is useless to contend against natural laws.

But a family may occupy a dwelling for a number of years in the enjoyment of general good health, when a change may occur, and one or more members, or all of them, may begin to complain, and may continue to be ailing, whatever may be done for restoration to health. Such changes are never without a sufficient cause. The rule should be in all cases where several members of a family are attacked with similar symptoms of sickness, to look about for a cause. Let the mind recur to any changes of any description. The last barrel of flour may have been largely adulterated with a heavy mineral substance, only to be detected by chloroform; a mill-pond may have been formed within a mile or two; or one may have been drained, and its former bottom exposed to a hot sun; a piece of swamp land may have been cleared; or a field may have been allowed to grow up with timber; or a belt of trees between the house and standing water or a sluggish stream may have been cut down, and thus the miasm which they absorbed is carried directly into the house; the well may have become foul; or a new well or spring may have been brought into use; any one of these, or of many other changes, is alone sufficient to make a whole family sickly. The first best step in all changes as to the health of a family for the worse, is to find out what changes have occurred of a physical character, and then seek to apply an appropriate remedy.

DROWNING.

The following directions, issued by the National Life Boat Institution of England, should be in the pocket book of every

traveller, for the purpose of applying them for the restoration of persons apparently drowned.

1. Treat the patient instantly, on the spot, in the open air—exposing the face and chest to the breeze, except in severe weather.

2. *To clear the Throat*—Place the patient gently, face downwards, with one wrist under the forehead, in which position all fluids will escape by the mouth, and the tongue itself will fall forward, leaving the entrance into the windpipe free. Assist this operation by wiping and cleansing the mouth. If there be breathing—wait and watch; if not, or if it fail, then,

2. *To Excite Respiration*—Turn the patient well and instantly on the side, and

4. Excite the nostrils with snuff, hartshorn, volatile salts, or the throat with a feather, &c., and dash cold water on the face, previously rubbed warm. If there be no success, lose not an instant, but begin

5. *To Imitate Respiration*—Replace the patient on the face, raising and supporting the chest on a folded coat or other article of dress.

6. Turn the body very gently on the side and a little beyond, and then briskly on the face, alternately, repeating these motions deliberately, efficiently and perseveringly, about fifteen times in the minute, or every four seconds, occasionally varying the side.

7. On each occasion that the body is replaced on the face, make uniform but efficient pressure, with brisk movement on the back between and below the shoulder blades on each side, removing the pressure immediately before turning the body on the side. The result is respiration or natural breathing, and if not too late, life.

8. After respiration has been restored, promote the warmth of the body by the application of hot flannels, bottles or bladders of warm water, heated bricks, &c., to the pit of the stomach, the arm pits, between the thighs and to the soles of the feet.

9. *To Induce Circulation and Warmth*.—During the whole time do not cease to rub the limbs upwards, with firm, grasping pressure, and with energy, using handkerchiefs, flannels, &c.

10. Let the limbs be thus warmed and dried, and then clothed, the bystanders furnishing the requisite garments.

Cautions.—1. Send quickly for medical assistance, and dry clothing.

2. Avoid all rough usage and turning the body on the back.

3. Under no circumstances hold up the body by the feet.

4. Nor roll the body on casks.

5. Nor rub the body with salts or spirits.

6. Nor inject tobacco smoke or infusion of tobacco.

7. Avoid the continuous warm bath.

8. Be particularly careful to prevent persons crowding around the body.

General Observations.—On the restoration of life a teaspoonful of warm water should be given, and then, if the power of swallowing have returned, small quantities of wine, or brandy and water, or coffee. The patient should be kept in bed, and a disposition to sleep encouraged.

The treatment recommended should be persisted in for a considerable time, as it is an erroneous opinion that persons are irrecoverable because life does not soon make its appearance, cases having been successfully treated after persevering several hours.

Study carefully the above rules, and lay them by for future reference, and some person may have occasion to thank you for preserving his life by your preserving them.

LIGHTNING STROKE.

It is said that exposure to the rain or being drenched with buckets of water, seem to have some agency in restoring persons to life who have been prostrated by lightning.

It is better to take some precautions against the lightning, which will be the more easily remembered, and the better applied if some explanations are given as to the nature of lightning.

There is a stillness in the atmosphere when all parts of it are of equal temperature, whether cold or hot, for the air is then in equilibrium. But if one part be hot, and the other be cold, as in two adjoining rooms, the moment the door be.

tween is opened there is a commotion, and the cold air rushes into the warmer room.

If two vessels of water adjoin and are connected by a hollow tube under the surface, both bodies of water are still, if each vessel is filled to an equal height. But if one vessel has a greater depth of water than the other, there is a commotion until an equilibrium is secured.

When the atmosphere about us is uniformly filled or saturated with electricity, there is quiet, safety, equilibrium. But if a layer either side has more or less electricity than the one about us, there is a passing of the electricity from one to the other, until each body of air is alike filled or equally saturated. But with this passing there is noise, as the passing of air makes the noise of wind, and the passage of water causes roaring, so the noise made by the passage of electricity is called thunder; the force of it is the lightning, as the force of wind or moving water carries us away, according to its rapidity; but lightning, like a cannon ball, moves so swiftly that the body which it strikes has not time to have motion imparted to it, and it is shivered or perforated; the comparison how does not hold good at all points.

But the electricity of the fuller section or body of air gets to the other which has less, with greater or less facility according to what is between them, or connects them. If a pointed piece of metal, gold, silver or iron connects these bodies of different fullness of electricity, the communication or stream is conducted so constantly and steadily, that there is no noise or commotion, there is no obstruction. But if wood is used, it does not conduct the electricity quick enough; hence wood is not as good a conductor as iron. Hence where there is more electricity above us than on the earth, it comes down quietly and unnoticed if there are a great many iron communications or conductors, such as lightning rods; but if trees only, extend from one to the other, or tall chimneys, there is noise and destruction. Hence it is best to keep away from chimneys and trees, or tall objects in thunderstorms in warm weather; therefore if in the house, keep as near the centre of the room as possible.

But the course or direction of the lightning is always from the fuller air to that which is less full, as water runs from the

fuller vessel towards the other. Hence if the air in the clouds has most electricity, the "stroke" comes from above; if however the air on the surface is fuller of electricity then the stroke is upwards; this is the reason in many cases, why men and animals are killed by lightning in the open fields, or on prairies.

But these unequally filled bodies of air may be parallel with each other, and if a house is between them, it will be a conductor, and a person sitting at an open window will be killed: if the window had been down, he might have been saved, for glass repels lightning; that is, it can keep it from passing; hence if a man stands on the ground and takes hold of an electrical wire, the electricity will pass freely through his body into the earth; but if he stands on a glass block, the electricity does not go through, but collects in the man himself; he gets full of it, and "fire flies" out of him every time you touch him.

Lightning or electricity has a love, so to speak, for metals, has an affinity for them, or seeks for them, hence the less of iron, or steel, or other metals, you have about your person during a thunder storm in summer, the safer you are.

OCCUPATIONS OF LIFE.

WHEN a youth is about determining what he shall follow for a living, the first rule is to select the employment which he likes best; one which he can follow *con amore*, that is, with the most satisfaction to his inclinations, tastes or desires; always pre-supposing, that it is not merely an allowable calling, but one that is useful and honorable.

The second inquiry should be, will health admit of it? Sickly, or even merely feeble persons should not think for a moment, of any indoor occupation. It is worse than suicidal, because, besides the risk of destroying their own lives, there are chances of this being done not soon enough to prevent the introduction of a diseased progeny, to be life long miseries themselves, and to be a burden to others. Of the in-door occupations, some of the most trying to the human constitution are working in cotton, hemp, paints, dyeing furs, tobacco, lucifer matches, manufacturer's trimmings, and the like, involving the filling of the air with minute particles.

Blondes, that is, persons with light hair, fair skin, and blue eyes; as also those having sandy or reddish hair, should, by all means, select some active, out-door vocation.

Brunettes, persons having a dark skin, indicating the bilious temperament, accompanied usually with black hair, and dark eyes, should select a calling which, whether indoor or out, will require them to be on their feet, moving about nearly all the time, in order to "work off" the constantly accumulating bile.

The mixed temperaments can best bear sedentary in-door occupation; such as a combination of the bilious and nervous. Spare persons, not having much flesh, but enough of the nervous and sanguine temperament to give them a wiriness of constitution, these can bear in-door occupations best; their activity arising from the nervous temperament keeping them in motion, (the tongue any how, if women,) while their hopefulness, arising from the sanguine temperament, keeps up their spirits, which is an element as essential to success, as it is to health.

But of all human occupations which do not render a man amenable to the laws of his country, the most universally and invariably destructive to the health of the body, as well as that of the mind and heart, and yet coveted by many, although it is the hardest work in the world, is that of having nothing to do.

SQUATTER SOVEREIGNTY.

RIGHT much tickled was our national pride, when once upon a time, some live Yankee, concocted a fib, in order to pass the customs, or for some other reason, by telling the wondering listener that in America, all were sovereigns.

There is a party of ragamuffins in our land, who are always contending for the "largest liberty;" the liberty of free love for example; the liberty of short measure, scant weight, and the like; the liberty of cheating your neighbor "in the way of trade;" among others, there are not a few contending for the liberty of locating their lazy bones on any unclaimed vacant land of the general government, asserting the

right thereby, of becoming the lawful owners of the same. So there are a good many squatters and a good many sovereigns in these most free, and most enlightened "states" of North America. There is, however, another class increasingly large, which are both squatters and sovereigns; but a peculiarity about them is, that they assert the right, and practice the same, only on Sundays; most numerous in high places. Go to any Congregational or Presbyterian church in or about Union Square, Fifth Avenue, or Fourteenth street on any fine Sunday; take position in the gallery; and for the time, the hour of prayer; see well dressed, stalwart, lazy men, firmly seated, forehead resting on the pew back in front, an arm for a pillow; with elbows to match, stretched along for a yard! How much of the prayer does any of these gentry hear of a hot summer's day, in a position so sleep inviting? Or if "wide awake," in devising some stock jobbing plan for next day, what a cosy attitude for profound thought, for laying pipes and traps to perfection! Out upon it, ye lazy brood! pity it is that there is not another with a good bundle of cords, to whip you out of the "Father's House."

The Episcopal service, more decent and more wise, exacts a frequent change of position, thus preventing that stagnation of blood which induces sleep. Our women, with their present constitutions and habits, are physically incapacitated in most cases for standing still beyond a very few minutes; but they are of a more wakeful, of a more devotional nature, and have greater self control as to the proprieties of life; hence to them, sitting in time of prayer, is more allowable; but that any one pretending to be a man, should spraddle his great hulk and bottom "just so," is a disgrace and an abomination.

CURING CONSUMPTION.

Pure air contains one part of oxygen and four parts of nitrogen, and the habitual breathing of an impure atmosphere, one which has not its due supply of oxygen, is a very common cause of consumption of the lungs. But while the want of oxygen in the air originates consumption, it is quite as true, that an atmosphere which has one fourth less oxygen, is cura-

tive of consumption, for it is found that mountaineers, living at an elevation of twelve thousand feet, are almost exempt from this disease; such an elevation involving a less amount of oxygen in a given amount of air, by one fourth, than is found at the ordinary level.

That "consumption decidedly diminishes in elevated situations," is an indisputable fact; so that certain physical conditions may cause consumption, and also may cure it. Yet our announcement several years ago, that whatever might be the effects of "tight lacing" in causing consumption, it had a tendency to arrest and cure it, made some merry, and other some mad. How such a statement should have had such opposite effects on persons who were equally daft, we shall not stop to inquire. But the *rationale* of a rarified atmosphere and of tight lacing as a means of arresting and curing consumption, is the same, and is beautifully philosophical. They both cause quicker breathing, "more labored breathing, producing an increased expansion of the lung, agreeing perfectly with the fact, that the summit of the lung is principally, or almost solely the seat of tubercles, and with the probability, that is the result of the less degree of dilatation, which precisely this part of the lungs must experience in consequence of the conical shape of the chest."

Now this quotation, which is worthy of being written in letters of diamonds bright, is taken from the pages of Messrs. Wood's re-print of the British and Foreign Medico-Chirurgical Review, No. 45, the soundest and ablest medical periodical in the English language, within our knowledge.

It means simply this, that tubercles are found almost exclusively at the top of the lungs, immediately under the collar bones, and that is the spot where consumption begins to cause the lungs to decay, in almost every instance.

The reason that tubercles are prone to form there is, the bony case which surrounds the lungs there, prevents the full expansion of the air cells; but lower down, near the edges of the ribs, tubercles are almost never found, even in the last stages of consumption, because the ribs there, are distensible at each inspiration, and that enables the air cells, the lungs themselves, to distend to their utmost, habitually, which habitual distension is utterly incompatible with the existence of tubercle and consequent consumption.

Hence, the mountaineers, by their quicker and "more labored breathing," attain a structure of chest so broad at the top, as to be remarkable, and their lungs are so highly developed, as to present an extraordinary appearance.

A stranger once came to us to ascertain our manner of treating consumption, as he thought he had cured himself of it, and was curious to know if his principles and ours were similar. They were, and both involved this "labored breathing," by artificial means.

In the second edition of our dollar work on consumption, just issued, these things are referred to at length. Go then to the cold, rarified mountain-air to cure you of consumption, and not to the hot Savannahs of the south, where every breath you take is loaded with steaming moisture and disease engendering miasm, oppressing the system, taking away the strength, and corrupting the blood at every inspiration.

FILTH AND HEALTH.

FACTS make no man wise. To be profited by them, we must not only see to it that they are whole facts, but we must have intelligence enough to be able to make a good use of them. At what an immense remove must they be from wisdom, who have neither facts nor common sense!

Some New Orleans savañ or sapient, contended over his own signature, a very few years ago, that the prevalence of the epidemic was not fairly attributable to the then existing filthy condition of the streets; that, if any thing, the more filthy parts of the city were the most lightly stricken.

Many otherwise sensible persons in passing along the street or public road, and seeing ruddy looking children clad in rags and begrimed with dirt, have jumped at the conclusion that playing in the dirt, was a means of health. It might just as well be argued that it is healthy to drink gin three times a day, because we find men at the age of four or five score, who from youth had kept up the habit, and lived in spite of it.

According to the most reliable accounts, more of the inhabitants of the Faroe Islands die between eighty and ninety years, than during any other decade of existence; and yet, travellers tell us, that around nearly every house, is a black

feted sewer; the houses themselves being small and stifling, while the adjacent rill is defiled with the washing of clothes, and the eviscerations of fish. In all these cases, it would seem to be the ejaculation of common sense, how much longer these persons might have lived, in the observance of better habits of life. It would be about as wise as to contend that the extravagance of a spendthrift heir was a means of enriching, because he died rich, in spite of his extravagance. The tendency to argue in this manner has, in many directions, retarded the advance of wiser and better habits of life. Men may live long in spite of some pernicious habit, but without it, they would have lived longer. Incorrect reasonings in this regard have often ruined health, and shortened life; and will, in multitudes of instances, do it again.

The inhabitants of Iceland, and the distant Faroe Islands, lived long in the midst of the described filth, in part because the cold is so great there, that such filth was never heated to a degree which would make it unhealthful but for a very few days in the year; and this was at a season when they went on their annual fishing and hunting excursions, and consequently avoided exposure to hurtful exhalations, besides, hard necessity kept them from the excesses of civilized life.

PHILOSOPHY OF LIFE.

“HARDENING the constitution” is a most pernicious phrase, when taken in connection with the popular notion as to how it is to be hardened; to wit, by exposures and severe toil. The true idea is to give it lastingness. To do this wisely, we must treat the constitution as we would a new garment, take care of it; and they who begin to do this soonest, and continue to do so with the greatest steadiness, live the longest. All severe exposures, all severe efforts, in proportion as they are violent or protracted, so far from hardening the constitution, sap its strength. All shocks impair the constitution; the first one not perceptibly, it may be, but it most certainly does its work. The first stroke upon a huge rock with a tiny hammer, may make no visible impression, but the same stroke repeated, will in time, break the mass asunder. The first stroke had an equal effect in reality with the last.

The hod carrier is a hard worker, but he does not live long. A mere out-door laborer, although in the pure open air all the time, does not live long. Nor is the farmer, with all the supposed advantages of a farming life, the longest liver among men. But hunters are, in spite of hunger, and privation, and the irregularities of their eating and sleeping, and activity and rest. Students, who have brains, who have sense enough to pay some attention to the laws of their being, have a better chance for a long life than out-door laborers or farmers; while the nobility of England, with their failure of labor, their drinking habits, with their customs of night dinners and midnight carousals, give more frequent examples, as almost any "steamer's news" will show, of extreme age, than either laborer or farmer, or wise student.

Without some first principles to guide him, the reader may regard this as an inextricable tangle; but with first principles, well founded, there is a beautiful and wise harmony, as there never fails, in any work of Him, who is the loving Father of us all.

To lay the foundation for a long life, both body and mind must practice industrious activities. The hod carrier works the body hard, the brain almost none; the power of one is used up, that of the other is not used at all, and he dies of some speedily fatal disease. The mere student exhausts the brain; the body is not worked at all, and he too dies early, with some acute malady. The farmer works his body hard; is in the open air all the time; eats plain food; retires early; rises with the sun; and indulges in no irregular habits; but his mind, beyond a certain routine, which soon becomes mechanical, as to prices, crops and weather, has no waking-up activities, and he too dies before his time, or vegetates in an asylum.

But the hunter, without the advantages of the regularity and abundance and comfort of a farmer's home, in spite of sleeping on the ground, and going whole days without food; in spite of winter's snows, and summer's suns, and the cold, raw rains of spring and fall, lives to the utmost verge of man's allotted time; and why? His bodily activities are steady, but they are moderate in the main, while the almost incessant look-out for game, and the multitudes of devices necessary

to out-manceuvre the instincts of the animal creation, keep his wits alive, and they all become as keen and agile as his own restless and piercing eye.

The agencies of long life to the nobility of Great Britain, are their love of travel, and hunting, and the saddle in earlier years; while in later life, they avoid exposures and loss of rest and sleep and food; they, in the fullest sense of the phrase, "take things easy." They know that they are provided for, beyond a peradventure, and quietly and securely pass along the stream of life, until it empties into eternity's ocean.

As to great scholars and thinkers, such as Newton, of a past age, and Humboldt of the present, their love for study so took away their love of eating, that it was nearer a mechanical necessity than an animal delight; so they ate but little, and in such proportion had less need for exercise; while it is a physiological law, that mental labor increases our hold on life by its developing, enlarging (as all physicalities enlarge by exercise) the capacities of the brain.

Up to forty-five, the bodily constitution is knit, is built up, is consolidated by wise labors, if the mind also is kept in the exercise of healthful activities. The same hard labor after forty-five, so far from building up, destroys: but while that is the case, mental toil builds up the body, its effect is to increase the capability of living. Hence a man who works his body pretty hard and his mind rather more moderately up to forty-five, has done most towards securing a lasting constitution; and if then he begins to work the body less, and the mind more, he adds to that lastingness, and bids fairest to live to eighty or an hundred years. This article merits the mature reflection of every reader, for it is true literally that "out of it are the issues of life."

RAT RIDDANCE.

FIRST keep your premises clean, light, airy; next, according to our own experiments, the plan which is safest, and at the same time effective, is to get some strong-scented cheese, break it in small pieces, and mix it well with finely pulverized squills; we followed this up for several nights in succession, to the end of a happy deliverance. The most that a teaspoon

or two of squills could do to a person would be to occasion a wholesome vomiting, while it either kills the rats or drives them away.

Make a paste of flour, a few sweet almonds and molasses, with a few drops of aniseed, for several nights in succession, not more than they will eat up clean, then add a tea spoonful of carbonate of barytes to about a pound of the paste. None of these ingredients are hurtful to people, in any reasonable amount.

Rats are passionately fond of fresh fish; feed them on it for several nights in succession, then strew a little arsenic on the fish. But arsenic ought not to be brought into a dwelling except by a physician, and even then no more should be left than is presently taken.

Strychnine is the speediest and most effectual. But not more than one in a million could be trusted with it we fear. To that one we say, obtain two or three grains of strychnine, empty the paper containing it on two or three table spoons of meal or sugar or cheese, or minced meat, which has been strewn on a muddy piece of board, dried, stir and mix with a stick, and throw it in the fire on the spot, put the board in the centre of the room, lock all the doors, put the keys in your pocket, the next morning the dead rats will be found on the floor, having been killed before they could reach their holes. Burn the block instantly, its having been soiled or made muddy would make it less likely to be touched by children. After mixing the poison and after burning the block, wash the hands thoroughly in warm water with soap.

HUMAN MORTALITY.

Using round numbers, of the four hundred thousand persons who died in England during 1856, fifty thousand died of consumption, most of the victims being young women. Nearly another fifty thousand died equally, from inflammation of the lungs, and bronchitis. Thus in England, one person out of every four, dies of diseases of the lungs.

Another clear fifty thousand, one out of every eight, died of diseases of the brain and nerves.

One out of every sixteen, died of diseases of the digestive organs.

It thus appears that ailments of the lungs first ; next of the brain and nerves : next of the stomach, are the great destroyers of the people in civilized life, in the most cultivated nation on the globe.

About the same results are observed in the United States. Another classification might be made, carrying with it very instructive and admonitory suggestions.

The diseases of the breathing organs arise from physical causes ; those from the brain and nerves are of a mental character ; while those from the stomach are merely animal. But whether these three great slayers of the race, the physical, the mental, the animal, are not controllable to a great extent, who can doubt ?

POPULATORY CALCULATIONS.

If the United States maintains the rate of population of the last fifteen years, the number of inhabitants for the year of grace nineteen hundred, will amount to one hundred and ten millions. If our country was as thickly settled as Russia, it would have

As New England,	80,000,000
Middle States,	123,000,000
France,	170,000,000
Great Britain,	500,000,000
Belgium,	660,000,000
	1,150,000,000

But there are only a thousand million of people in the world now, hence there is room enough in the United States for all mankind ; and then it would not be as thickly settled as some countries in the old world.

Reasoning from probabilities, it is not likely that any such rate of population will ever obtain on the surface of the earth, as all created material things, have within them, the elements of decay, to say nothing of war, famine, pestilence, and plagues.

But there is a general calculation of the universal prevalence of the christian religion. The natural result of a true christianity, is thrift ; and the physical result of thrift, is a decrease of population. So that we need not take the trouble, nor subject ourselves to that most grievous of all self denials, of shaker-

ism, that is, to abstain from marriage. The slaves of our own country, (like the Israelites in bondage) are more prolific than their "well-to-do" masters. Hard work promotes population; besides, the offspring of the laboring classes are more likely to live, than of those who do not labor much. Few people, comparatively speaking, who work but moderately, raise more than three or four children. In short, the statistics of all countries, and of all times, show this broad fact, that personal ease does not promote population, as much as severe labor.

One of the richest of Russian nobles was sent to Siberia many years ago; his wife was allowed the great favor of accompanying him; they were childless, and had been married for years. Hard as their taskmasters were in that dreary waste of ice and snow, the wife soon became a mother, and finally had six healthy children. This is an isolated fact, illustrating a great principle, that the less people have to work, the fewer children they will have; and as christianity promotes thrift, and moderations of views, the effect will be to counteract any over-peopling; in other words, the Almighty has constituted such a system of checks and balances in the government of the physical and moral universe, that there never can be a collision of interests, but universal harmony will prevail for unending ages.

A DOCTOR'S HABITS.

SYDENHAM, one of the most eminent physicians within three hundred years, says that on rising, he drank a cup or two of tea, then rode in his carriage until noon; took meat in great moderation for dinner, and wine after, then rode in his coach; ate no supper, but drank beer instead, and in getting into bed drank wine. He died at the comparatively early age of sixty-five, having suffered from the gout for a quarter of a century.

Sydenham practised medicine from observation, rather than books, and by his success, became the most eminent physician in England; and yet, he was not observant enough as to himself, to keep him from being a confirmed invalid, nor wise enough to know, that breakfasting on tea, and supping on beer, and bedding on wine, (and these alone) with a plentiful sup-

ply of the latter for dinner also, was quite enough to give him, or any body else, the gout, and curtail human life. Had he lived on plain substantial food; eating twice a day, and spent the hours of forenoon and afternoon on horseback, instead of riding at his ease in a carriage, he would, with great probability, have lived in good health to the age of eighty years, without the tea, and wine and beer.

DEATH RATE

Is the term given to the proportion of persons dying in one year, in a given number. The lowest death rate ascertained with any certainty in the world, is in the isolated islands of Faroe, where fifteen persons die annually out of every thousand. In New York, one of the most, if not the most sickly city in the world, the last reported year of 1857, gave twenty-three thousand three hundred and thirty-three deaths. Thus, at the usually estimated population of that year, thirty-one persons died out of every thousand; more than double the mortality of the ignorant, thriftless and degraded Faroes. In the most notorious districts of England, the highest rate of mortality is thirty-six persons out of a thousand in one year. Whatever number of persons over fifteen die out of a thousand in a year, that is a mortality greater than ought to be. It therefore follows, that in New York city, which is more favorably situated for good drainage and cleanliness and ventilation than any other large city on the globe, two persons die where there ought to be only one; and where there would be but one, if paid and sworn officials did their duty, and private people lived wisely.

FOOD ADULTERATION.

MUCH has been written on this subject of late, with less of fact than fiction. Some adulterations are positively beneficial, and the greater the adulteration the greater the benefit.—When a druggist puts twenty-five per cent. of flour, which costs three cents a pound, into his morphia, which sells at sixteen dollars a pound, not only he is benefitted by the adulter-

ation, but the person who swallows it; on the principle, that the less medicine a man takes the better.

When a milkman puts one-eighth the nominal per centage of the pure Croton in each gallon of his swill stuff, who does not see that both seller and purchaser are benefitted.

When the distiller adulterates his liquors with strychnine, and coculus indicus, and arsenic, with other poisons too tedious to mention, he is benefitted pecuniarily; society morally; and the drinker's friends and family socially; for a drunkard is of no account, and the sooner he is killed off, the fewer sins he will have to answer for, and the sooner will society have a happy deliverance of the burden.

The art of adulterating food is daily becoming more and more of a science in London; and yet in London the average duration of human life is steadily increasing. These are the simple facts of the case, and we account for them in the goodness and wisdom of that Power which made the world; and destined man, his child, to live upon, and occupy, and conquer it. The human body is so contrived, that it can wonderfully adapt itself to the conditions under which it is placed, and becomes in time capable of rendering itself invulnerable by noxious agencies. A large proportion of all the medicines used lose their power, and become inert, by continued exhibition. Hence the expression employed millions of times, "it seemed to do me good at first."

On the other hand, adulterations of food are most generally made with harmless articles, or those which are coarser. Milk is not made injurious as food by having water mixed with it, nor coffee with having chickory.

Therefore we invite our readers not to be particularly alarmed by statements made in the papers on the subject of the adulteration of food, more with a view of raising a sensation and "the wind," at the same time. A great parade of learning and of scientific research is sometimes made with very little profit, yet as hurtful ingredients are sometimes mixed with our food and our drinks, we counsel those who are fond of being always on the safe side to bake their own bread and brew their own beer, and then they will have the satisfaction of knowing that they are eating bread made of flour instead of

alum and saleratus; and drinking wine made of the pure juice of the grape, instead of boiled logwood.

A still greater advance would be made in promoting the general health of the people, by the simplification of dishes. Let every dish be composed of a single article of food; if it be of potatoes, let it be of potatoes and nothing else; let rice be rice, and soup soup; let every meat be fresh; let every vegetable be perfect, ripe, recent; let every thing of the fish kind, especially in summer, be seen "a kicking" within the half hour of cooking; and let three articles of food, at any one meal, be the largest allowable variety; for it is variety of food at each meal, which is the great tempter to excess in quantity; the great founder of that dyspepsia which is the torment, greater or less, of half the people of any civilized nation.

It will be a difficult matter for any person in ordinary good health to eat too much at a single meal made of two, or three articles of food. It is worth trying.

IMPURE AIR.

THE men who worked in the Thames Tunnel "suffered severely" by emaciation, low fevers, and even death, from breathing the deleterious gas of the place; when, by the most critical chemical tests there was but one part of bad air to a hundred thousand.—No wonder then, that the atmosphere of a celebrated hotel, several years ago, caused so much sickness and suffering and death, when it was proven that when the witness went into one of the privies under the same roof, the filth under the floor spirted up through the cracks, upon the ordinary pressure of the foot. This was one of the diseases, the very essence of which was filth; and would never have had a place or a name, had there not been a putrifying air, and water, and more solid matter, to have given rise to it. A handful of charcoal, ignited in a small close room, will destroy the sleeper's life before morning. An atmosphere containing only two parts of carbonic acid gas in a hundred of common air, killed a puppy in two minutes and a half; and a dog, which breathed an atmosphere containing only a quarter of one per cent. of the same gas, died in ten hours.

Dull indeed must be the intellect which is not convinced by these facts, of the absolute necessity to health, of making it a constant study to secure the breathing of a pure atmosphere during the hours of sleep and of quietude in the house during day light.

The fire place should be always kept as open as possible in a sleeping room, both winter and summer. In winter, because the carbonic acid gas which comes from the lungs during respiration, and so small a proportion of which, as just shown, is destructive of animal life, is made heavy by the cold, and seeks the floor, when a slight draft from the cracks of the doors and windows, carries it up the chimney.

The fireplace ought to be kept open in summer, because, while the colder air of the night without falls down the chimney by its greater weight, the rarified and impure air of the interior of the house is constantly rising and escaping. Thus it is, that in any chimney, where there is no fire, two currents of air, in opposite states, are constantly passing, one up the other down.

One of the best means of ventilating a sick chamber, where it may be considered not advisable to raise a window, is to open an inner door, and kindle a chip fire on the hearth for a few minutes in summer, or simply open the door, if it is fire-time of year.

AIR CURE.

NATURE every where abounds with remedial agents, but it often requires years, ages, centuries, for us to ascertain their aptitude, and the best mode of application.

There are some persons who have so little life in them, so little recuperative power, that it requires a long time for the scratch of a pin to heal. Others have sores, which become so sluggish, that they never heal over, but slowly increase, to the end of life; this is frequently the case with the "sore leg" of old people.

A French surgeon has been making experiments upon sores and wounds of persons of frail constitutions, and when every form of remedies failed, internal and external, the most encouraging success has been found in causing a common hand

bellows to act on the part for fifteen minutes at a time, four times a day. The immediate effect was a feeling of refreshing coolness at the spot; pain was moderated; and the surface became paler, less angry, and by the next day, a crust began to form, ending in a cure. As there are cases where persons cannot bear internal medicines, while external applications are not unattended with danger, it may be well enough to know a mild, safe, efficient remedy always at hand, costing nothing.

DEADLY EMANATIONS.

Persons descending wells, or caves, or vaults, die speedily, not from any poisonous effect in the atmosphere of those places, they die because there is little or no oxygen in it, no nutriment for the lungs and blood; it is upon the same principle that a candle dies out if let down into such an atmosphere, the flame getting less and less bright, "burning blue" in proportion as the supply of oxygen is in course of exhaustion. It is in this connection, that vulgar minds have associated ghosts, and apparitions, and death, with a blue flame, whether in the candle, or in the fire place.

Whether there is this innutritious air in a well, or cave, or vault, should be always previously determined, either by letting a candle down, or setting paper, or shavings on fire, and throwing them in.

If from neglecting these precautions a person faints away, the first best thing to do, while preparations are being made for removal, is to dash down buckets of cold water, this carries some oxygen, some pure air with it; it also absorbs some of the deadly gas, and in the third place, by cooling the locality, the heaviest and most destructive gas condenses and falls to the surface, rests on the ground; thus allowing a purer air to take its place.

A WELCOMED DEATH.

As the Fourth Avenue cars were carrying their four o'clock freight from Wall Street to the "regal region" about Union Square and Irving Place, a stranger next us, inquired with a foreign accent, the meaning of a funeral procession just pass-

ing; "Death of Humboldt," replied a citizen. "Death of Humbug," soliloquized the stranger. "Humbug dead in New York—Glory, Halleluyer!" But as if the news were too good to be true, and to assure himself, he made up to the keenest looking man in the car, and with evident interest and sincerity inquired, "Is that Humbug—Humbug dead?" "Yes," said Jacob Little, (the gentleman addressed,) in a commiserating tone, with a look out of that twinkler not to match, "Dead!"

INADVERTENCIES.

To stand in the front door of a city car, while all dusty, perspiring and begrimed, with the fumes of the filthy carcass blowing full in the faces of the thirty passengers in the rear.

To open the window next you in a rail car, without consulting the convenience of the passenger behind you.

To stop for conversation in the aisle or doorway of a church or other building, thus preventing the passage of dozens of others.

NOTICES, REVIEWS, &c.

Scientific American, New York, \$2 a year, is the only publication of its kind which has ever succeeded in this country, and that success is such that its publishers have enlarged and otherwise improved it, at a cost of eight thousand dollars, without any increase of the subscription price. It is considered authority on what pertains to science and mechanics, and well deserves it.

Fruitless Preserves are said to be made by boiling a pint of molasses about half an hour, then stir in rapidly three eggs, previously well beaten; boil a few minutes longer, and season with lemon or nutmeg.

Blackwood's Magazine, and the Four Quarterlies, written for by the first scholars of Great Britain, are reprinted by Leonard Scott & Co., 54 Gold Street, New York, at the low rate of \$10 a year for the whole.

The Scalpel, for July, was not received, but is no doubt equal to any of its predecessors. \$1 a year, quarterly, New York.

Cool Nights begin to come in August, when persons living in chill and fever localities should sleep with the outer windows and doors closed, and not expose themselves to the early morning air until breakfast has been taken.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS : FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH ; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

*We aim to show how Disease may be avoided, and that it is best, when sickness
comes, to take no Medicine without consulting an educated Physician.*

VOL. VI.] SEPTEMBER, 1859. [No. 9.

DISEASE AND SUICIDE.

HUGH MILLER, one of the brightest lights of the nineteenth century, perished by his own hand. He ought to have lived for many years to come, to have enlightened and pleased the world by his writings. Having worked in the stone quarries for fifteen years as a common laborer, a strength of constitution and a capability of endurance were secured to him, which of themselves tended to a long life. In addition, his bodily frame was made to last. He was of medium height, and unusually broad shouldered. An immense head on a long body, with very short legs, gave him a most ungainly appearance, which was not improved by immense tufts of red hair, and queerly notched whiskers. He had so broad a brogue that many of his own countrymen were sometimes puzzled to understand him. But the great mind of Scotland went prematurely out. His life was a life of glory, but he went down to the grave in a cloud. Both continents, in the person of their men of learning, science and religion, with one accord yielded a willing homage to the stone quarrier of Comarty. But notwithstanding all that, "he died as the fool dieth," not in the calmness of christian serenity, but in a kind of *delirium tremens*, in a storm of devils of his own imagining.

If these things are done in the green tree, what shall be done in the dry? If men of might, of mind, and of strong religious principle, after a quarter of a century of active and notable usefulness, make their bed in such a hell of mind as Hugh

Miller did, what guarantee have you or I reader that we too may not meet so sad a fate?

This suicide has struck the civilized world with amazement; let us turn so loud a lesson to some useful account. What brought him to the verge of self-destruction? What impelled him to leap into the fearful chasm? If we can find out, then may we avoid the causes and escape the terrible end. The only true biographer is God. He chronicles all the striking points with a sternly impartial pen. Hugh Miller will in time be glorified according to the prevailing fashion. But let us gather passing facts for use while we may; else time will obliterate them, and the world lose the benefit of them. All whole facts are of large value.

Mr. Miller entered on literary life in good health and with a rugged constitution; he lost them both, and died ingloriously—BY LARGE SUPPERS AND LATE HOURS—that tells the whole story. He ate much, exercised little, slept less. These things persevered in, will kill any man. "He always made his supper the principal meal of the day," is the record made of him. "He sat up till the morning hours, straining his mental faculties to the highest possible point," and with a brain thus on fire, laid down, not to sleep, but to troubled dreams and horrid visions of the night. The morning found him unrefreshed, haggard and uneasy; and with such a mind and such a body, he girded himself for another day's work. Under such circumstances, the body and the brain were thrown into a state of "*irritation*," medically speaking, in consequence of which, the body was not rested by repose, the mind not calmed by sleep, until at length the power of sleep was lost, when madness came, *and always will!*

In previous numbers of the *Journal*, we have repeatedly advised persons that inability to sleep was a state of great danger; that it preceded insanity, and that it was imperative under the circumstances that every thing like business or study should be instantly abandoned, at whatever sacrifice. For six or seven years Mr. Miller had been conscious of the deleterious effects which continued efforts and anxieties were exerting on his own mind; that they left him only half a man; and to use his own words, "*he could do only half work with dou-*

ble toil." When he engaged in literary employments, he worked with laborious special preparation, with throes which tortured him during the process and then left him exhausted, the victim of nervous depression and irritation. At one time he would sink into the deepest despondency, at another he would be the subject of terrific apprehensions. A friend once found him on the street armed like a bandit, and came very near being shot down. He usually slept with a loaded revolver at his pillow and a broad-bladed dagger near by, while at the head of his bed stood a huge claymore. He lived in such dread of the midnight robber, that these apprehensions became fixed, day and night, asleep or awake; and so vivid did they become, that on the last night of his existence, they drove him from his bed in horror, and after writing the following note to his wife, he sent a bullet through his heart.

"Dearest Lydia.

— My brain burns. I must have walked; and a fearful dream rises upon me. I cannot bear the horrible thought. God and Father of the Lord Jesus Christ have mercy upon me. Dearest Lydia, dear children farewell. My brain burns as the recollections grow. My dear wife, farewell.

HUGH MILLER."

What made a wreck of this great mind? ninety-nine and a half out of a hundred will say it was "hard study," "close application," "over mental effort," "excessive working of the brain." This is the judgment of charity: and the cloak of pity and commiseration is thrown over the whole transaction. But for the sake of avoiding so terrific a fate ourselves, let us look into some of the facts of the case in the light of acknowledged physiological truths, sending mere theory to the winds.

The change from a life of bodily labor to one that is sedentary is always attended with danger, and is seldom made with impunity. Under circumstances of daily out-door toil, the appetite for food acquires a *momentum* which carries it into weeks and months of student life. That is, the appetite for food is greater than the actual wants of the system. The person has been eating every day, laying in a store of aliment to repair its wastes and meet the next day's labor; but the next day's labor was left off, and this store was not used. Thus, for a succession of days, the supply exceeds the demand. The instincts of the body, more sleepless than any earthly watch-

man's eye, exert all the energies of the constitution to work off this surplus, precisely as the faithful engineer keeps the machinery in motion to work off accumulating steam, although the vessel has ceased to move, otherwise an explosion is inevitable. But suppose fire and water were steadily added, and the engine still kept in motion, the machinery would eventually wear out in the natural course of events, and perhaps sooner than if it worked to purpose.

Thus it is in feeding a healthy body for purposes of daily labor. But suddenly ceasing the labor, yet feeding the body still, to the same extent as before, the powers of the constitution are exerted in working off the surplus nutriment; and if kept at it, will as certainly wear out as in mechanics.

In the case of the bodily powers wearing themselves out in this useless labor, several interesting phenomena are presented. The changes are more or less gradual. The stomach first begins to give out, as the brunt of the labor falls first on it.—It is called to digest thrice a day much more than is needed; for a while it does its work, but soon begins to flag; that moment its work is imperfectly done, the material which it supplies, out of which the blood is to be made, is imperfect, and hence imperfect blood is an inevitable result. This blood nourishes the brain, out of it the brain is repaired, out of it the brain grows, out of it the brain is made, and as inevitably must become imperfect, or as we say, "*diseased*," by which we mean that it is unnatural in size, in condition, in function; either larger or smaller in bulk or weight than it ought to be, or of constituents not common to it in a healthful state. The brain itself, the organ of thought, being diseased, the results of its operations, that is the thoughts and the actions of the man must be diseased. Hence we said in a previous number that a dyspeptic man was fit to do nothing right, or more correctly speaking, a dyspeptic is unfit for any thing, for any public station, whether the pulpit, press or bench. Doctors hav'n't time to become dyspeptic, or if they have time, they hav'n't any thing to get dyspeptic on; besides, they have too much sense to precipitate themselves into a disease which makes such fools of men.

There is a *delirium tremens* of over eating as well as of over drinking. A penalty is attached to gormandizing alike to that

of drunkenness, although public opinion fondles the glutton and throws around him mild charity's most capacious mantle. But nature, the impartial judge, inflicts on both a like penalty. The terrible feature in *delirium tremens* is a horror of imaginary foes, of serpents, dogs and devils pursuing with relentless fury, or torturing with remorseless hate. Not much different is it with an over-eater—a dyspeptic. Imaginary terrors seize hold of them, fearful, horrible thoughts invade them. A gentleman suffering from aggravated dyspepsia once said to us “*Doctor, I would be ashamed to tell what thoughts I have sometimes. I am afraid of myself.*”

The day before his death, Mr. Miller said to his physician, “my brain is giving way. I have had a dreadful night of it. I cannot face another such. I was impressed with the idea that my museum was attacked by robbers, and that I had got up, put on my clothes, and gone out with a loaded pistol to shoot them; when I awoke in the morning I was trembling all over.”

A kind of nightmare had for some nights rendered sleep most miserable. A sense of vague and intense horror, with a conviction of being abroad in the night wind and dragged through places as if by some invisible power! “Last night I felt as if I had been ridden by a witch for fifty miles, and rose far more weary in mind and body than when I lay down.”

Such terrible things were not peculiar to the night, when darkness adds new horrors to a sufferer. He was alone in the dining room in the day time, when a servant entered to spread the table. His face presented such a picture of horror that she shrunk in terror from the sight. He flung himself on the sofa and buried his head in it as if in an agony.

“His suppers were the principal meal of the day!” “Hours after midnight the light was seen to glimmer through his study window.” These last two statements were made in the “*Witness*,” of which Mr. Miller had been the editor, a day or two after his death; and are no doubt literally correct. Under such circumstances, it may be truthfully said of him—

“*Died of hearty suppers and late hours.*”

And let all public men learn a life-saving lesson from the sad fate of the gifted, lamented and immortal Hugh Miller.

In remonstrating with public men against certain habits of

life, we have been often met with the reply, which to the utterer seemed perfectly conclusive—"I am obliged to. I can't help it." Clergymen often feel thus, and sincerely too. Their whole hearts are in their work, and their great anxiety to have things go on smoothly, without a jar, often throws them into positions which seem to make their exposure imperative; positions into which they never would have been thrown, had there not been slackness on the part of others. To such we say—you are of *some* use now at all events, what account will you be if you are dead? The church needs you now. "*A living dog is better than a dead lion.*" The great Head of the Church is not so poorly off, that he needs the sacrifice of your life to carry on the interests of His kingdom. To our mind it borders on extreme vanity; is not short of high presumption for any man to suppose that the Almighty calls upon him to run the imminent risk of his life, let alone its sacrifice, to promote His interests. It would be more becoming to feel "He can do better without me than with me." The best men often feel that they are nothing more than "*cumberers of the ground*;" in other words, that they are more in the way than any thing else.

There is an amount of ignorance, recklessness and presumption on the part of clergymen sometimes, which demands unsparing rebuke, as the result is loss of life occasionally, and very often the loss of valuable time, of months, years, and even the remainder of a long life. Look at the list of invalided clergymen among all denominations, going from the high office of ambassador from the King of Kings, down to vulgar money making by teaching school, editing a religious newspaper, traveling with some rich man's son as tutor, becoming land brokers, penny-a-liners, and all that. We mean no disrespect to these callings, but we do mean to say that it is a degradation for one who has been a minister of the gospel to follow any other calling. We know that it is a necessity in some instances, a pecuniary necessity; ill health making it impracticable for them to pursue their more legitimate business; but the point we aim at is simply this—how came they to be disabled by ill health? There is nothing in severe study of itself to engender disease; as witness the fact that some of the most inveterate students in this and other countries have

good health through it all. Multitudes of names could be given of the most voluminous authors, who, beyond the seventies, lived in comparative health, with remarkable vigor of body and mind; such as Humboldt, and Nott, and Silliman, and Benton and others, whose names the intelligent reader will readily recall. We know that as to the private lives of these men, and their compeers in science and literature, and politics, and religion, they were marked by temperance, moderation, system in all things.

Thousands of men of equal mind and genius and promise with those we have named, never lived to meet the expectations of their friends and country; they went to their graves under the forties, the victims of gluttony or drunkenness, benevolently styled in their obituaries, heart disease, dyspepsia, neuralgia, sore throat and the like. Or, if instead of the dyspepsia, spending its force in *sick head ache*, or *neuralgia*, or *gout*, or *sore throat*, or *chronic diarrhœa*, it vents its violence on the brain, as in the case of Hugh Miller, and ends in suicide—partial friends and sympathising editors with one consent begin to make excuse saying—(see *New York Observer*, of May, 1856, in an article headed, “*Self-killing not self-murder*,” suppressing names, italics our own.)

“SELF-KILLING NOT SELF-MURDER.—The late death of ——— Esq., in New York, by his own hand, under a derangement produced by too severe and unrelieved mental labor, has elicited the following feeling tribute from his brother, Rev. Dr. ———, who, at the same time, shows that self-killing is not suicide, or self-murder in this case, because not done in a responsible state of mind. He also draws a moral, with regard to severe mental labor, especially among the young, which is worthy of reflection :

“*To the Editors of the New York Observer :*

“I have a duty to perform to the memory of a deceased brother. It is a sad tale that I have to relate of the dead, but it is instructive and admonitory to the living. He was a counsellor at law in the city of New York, and never followed any other business than his profession. In early life, he nearly fell a victim to *intense mental application*. He was considered by his teachers a prodigy of learning when a mere child; and when he quitted Yale College, he had made varied and extensive acquisitions, such as is not common for young men at his age to make. He entered upon the practice of law with the same thirst of knowledge, and became learned in his profession.

“He was an elegant scholar of refined taste, and had a mind amply stored with varied knowledge. He loved the study of botany, and collected and classified almost all the plants of our country; and he was devoted to music. But the cultivation of his taste was ever held

subject to the advancement in his profession. He was pure and irreproachable in his character, blameless in his life, retiring in his habits, and free from any moral blemish. He lived respected and loved by all who knew him. *But severe toil in his profession broke down his health. He scarcely took any relaxation for three years past.* Enjoined by his physician, he recently went to Florida and botanized near the Everglades. He returned a week since, not benefitted. His physician feared that fatal disease was upon him. His brain was affected it was thought, with a malady which is incurable, and which induces *paroxysms of mental horror, anguish and despair.* At other times he could attend to his ordinary business. He was in my house during several of those paroxysms before he went south, and which arose, it was apprehended, from a tendency to softening of the brain.

"On Sabbath last there were visible unmistakable evidences of mental aberration. *He ought not to have been left alone.* In the night he arose from his bed, and was heard hastily pacing the floor, and while in a paroxysm of his disease his eye lighted on a weapon which he had purchased for his journey into the wild woods of Florida, he seized it, and instantly terminated his own life. His physician, one of the most able in his profession in the city, has written me as follows: After narrating the means he had recommended for his benefit, he says, 'the malady seeming to be evidently on the increase, it was intended to propose means for careful watching on any marked mental derangement. Such derangement appeared sooner than was anticipated; and while under the influence of a paroxysm of such derangement, and evidently without its being premeditated, he was *permitted by an inscrutable Providence* to be the agent of his own destruction.'

"A coroner's inquest hastily assembled, without any proper inquiry into the state of his mind, and, without summoning his attending physician, or his friends, gave an inquest of 'suicide from a pistol shot.' And it is now published over the country and the world, that my brother committed suicide. What a strange misnomer! 'Suicide is self-murder, the act of designedly destroying one's life.' 'To commit suicide' says Blackstone, 'one must be of years of discretion and sound mind.' This is the only definition of the term. My brother, when he died, was not of sound mind. He never contemplated, nor committed suicide. His act had no attribute of this crime, because it proceeded not from a sound mind, but one diseased and utterly unhinged from its responsibility. Self-killing is not self-murder. There was no act of a conscious and intelligent self involved in the case. If my brother had shot the whole family, it would not have been murder. In his state of mind he could do no responsible act; and he was not guilty of self-murder. As well might it be claimed that one is responsible for being struck with lightning; or for killing himself by falling in a fit of epilepsy. *The hand of God took away his reason,* and that was the fatal blow.

"While on my way to ———, the place of sepulture, I read the newspaper accounts, and then felt that I had another duty to perform than merely commit my brother to the dust. His friends received his body at the depot, and bore it to the church, where funeral services were performed, and then to the cemetery. This is a lovely spot, on

the eminence by the church overlooking the river, and the site of the Palisade Fort, constructed more than two centuries ago. When the coffin had been lowered to its rest, I stood forth, chief mourner that I was, and thanked the assembly for their kind attention; and then narrated to them the history of my brother's life, labors and melancholy death. I told them that I felt it to be due to him, and to the memory of his ancestors, among whose graves we stood, to bear my testimony to his unblemished life, and irreproachable character. He had never disgraced his parentage, nor the place of his birth. He was to rest in a grave amid those who had lived and died without reproach. His dust was to mingle with that of the worthies whom his maternal ancestor, six generations ago, had as their pastor, led through the wilderness to become the first settlers of that town and of the State. His father had for forty-six years ministered in the gospel to this generation, and had succeeded in the pulpit which his father had left vacant. My brother was to be buried by their side. And I could not bear that the citizens of our native town, on retiring from that spot should be told in the public prints that they had done honor to one who is unworthy. I do that intelligent and kind people no injustice when I say, that every heart seemed to respond to the propriety of my remarks, and that if tears give any expression of sympathy, those tears were not withheld.

"There are lessons of wisdom contained in this brief narrative, to parents, students, and men of professional life. Three of my brothers—one a physician, one a clergyman, and another a lawyer—have gone to the grave in the midst of their years, under the severe and unmitigated toil of their professions. It will not do to give the mind no proper relaxation; like a bent bow, it will snap when least expected. Nor should children of precocious intellect be urged on to become prodigies of learning. They should rather be diverted from their studies. Parents are not often aware of the danger. The brother whose untimely death I mourn, had read the Bible through and aloud to his mother, before he was six years old and he had completely mastered the common school arithmetic for advanced scholars at the age of eight. It was this intense application of his useful mind which laid the foundation for his final melancholy end.

"It seems but a few short years since we were all young and in our father's house. We never knew any differences. What one brother possessed all enjoyed. We were thus educated. We would have laid down lives for each other. William was the youngest and the favorite. He was always of a filial disposition, the kindest of brothers, and the most studious and faithful of men. We called him little Willie when a child. He was his mother's companion during the wearisome years of infirmity which preceded her decease. He preferred, with a book in his hand, to remain in her company; and no inticement could induce him to leave her for the society of the children of his age, and to engage in their sports. He would always pluck for her the finest peach in the garden, the prettiest flower which he could gather. I think I see him now, as was his usual custom, seated in his little chair, his Bible laid on another chair before him, and reading aloud to his mother in her sick room. I see the eye of that parent

beaming with delight in view of the bright prospect opening before her darling child. Could such filial piety, she thought, ever go unrewarded? That kind mother has long ago passed away, and that loved child now sleeps by her side."

The above letter is full of instruction and warning, and ought not to perish with a newspaper. The editors of the *Observer* join with their distinguished correspondent, the Rev. Dr. ———, in the effort to show that if a man kill himself in a state of mind induced by "*too severe mental labor*" it is not suicide. They aim to shield the memory of their friend from the imputation of "suicide," because a blot attaches itself to such an act the world over, we instinctively shrink away from it. When Hugh Miller perished similarly, the same paper, dated January 22d, 1857, in an article headed "*Overworking of the Brain*," page 26, says—

"And so by his own hand, in an hour of delirium, one of the noblest sons of genius and learning and religion has perished. In our regret that in the midst of his days he came to such a melancholy end, we forget every thing in his published writings that might be supposed to *lessen our respect for the man*, while we remember him as the champion and eloquent historian of religious liberty, the pious student of God's out-of-door world, and the friend of human kind.

"We would take his death as a text from which to offer a word of exhortation to ourselves and our friends on the sin and danger of overworking the brain. Hugh Miller was a *victim to this vice*. What is it but a *crime* against God and society, and one's family and one's self, to task and whip and drive the brain to madness? Such cruelty to the limbs we denounce in glowing periods, and seek to draw the scorn of men upon its perpetrators. But men of business will pursue the world with intensity and restlessness, bolting their food in hot haste, planning and pushing twelve, fifteen, twenty hours a day, leaving little time for sleep, none for *repose*, and so it comes to pass that paralysis, consumption, brain fever, derangement cut off so many at the very time of life when they thought to be prepared to rest.

"It is so and worse with men in professional life. They work their brains and nothing else. Hard at it, and always at it, studying, writing, speaking, *dreaming* of the labors of the day when dreaming at all, they make themselves martyrs to their profession and verily think they are pleasing God by their diligence, when they are murdering themselves. To take an infinitesimal pill of poison daily so as to commit suicide in ten years they would shrink from as blood guiltiness. But to strain the nervous system beyond its nature, and thus gradually to undermine and ruin it, is a *crime they commit* in spite of their daily prayer 'So teach us to number our days that we may apply our hearts unto wisdom.'

"This is their folly and their sin. *It was a sin in Hugh Miller to make himself a madman by overwork. It is a sin in any man no*

matter what is his business or pursuit, to devote so much time and thought to it as to interfere with the enjoyment of present and future health. The laws of nature are the laws of God. They cannot be violated by rational beings, without sin and punishment. We have examples to warn us, furnished constantly in the circle of our own acquaintance, in the records of our newspapers, and the statistics of our Asylums. 'Therefore let him that thinketh he standeth, take heed lest he fall.'"

The above sentiments are so just and true that they are heartily commended to the mature consideration of all reflecting men.

What were the causes which wrought such a total change in the sentiments of the paper between May of one year, and the succeeding January, it is not important to inquire, let it be laid to the door of progress.

We trust that the points of this article will not be forgotten.

First—Suicide, self-killing or "slaying one's self," which is the literal meaning, is a crime against God and man under all conceivable circumstances.

Second—It is no extenuation that the victim is mad or crazy or insane at the time, if he brought that condition of mind on himself by any sort of intemperance or self-indulgence whatever.

If a man eats himself mad, or drinks himself mad, or yields himself to any other self-indulgence until madness takes place, and in such madness he murders himself, or somebody else, the murder so committed is a sin against humanity, and he who palliates it, is not himself guiltless.

To all therefore we say, life is a talent. If you hide "it in a napkin," or loose it by ignorance or inattention, or throw it away by over indulgence in any animal appetite or passion, what account will you give to the Master when he makes requisition?

THE SABBATH.

THE Sabbath is the poor man's day as much as the Bible is the poor man's book, one stands by and sustains the other, while both befriend the weary worker of the world. Not a man lives, of any observation, who is not conscious of a new alacrity for business on a Monday morning, when the Sabbath has been spent in rest, in quiet, and in temperance.

It is a very plausible argument in behalf of the poor, and the working people of cities, that once a week at least, they ought to have facilities by steamboats, and rail cars, and other forms of conveyance, by which they could get into the country and have a sight of the green trees, and breathe for a few moments the pure fresh air of heaven, and that it would be a humanity to open public parks to them near the large cities where they could peaceably walk in gardens, and wander among flowers, and gaze at paintings and statuary, and that cheap places of amusement and recreation should be opened for them, where they could enjoy themselves, and listen to elevating and refining music. These are the arguments used by a portion of the daily and weekly press of New York. It was in the advocacy of these things that a popular novelist made his great mistake, and ever since have calamities been coming on him, each or which has lowered his status, social and moral. The English government had the sagacity to see the falsity of such pleas, and resolutely refused to open the great public garden on the Sabbath, and license travelling to Sydenham pleasure grounds on that day.

Here in New York, where every body is a sovereign, and claims the right to do as he pleases, denouncing every thing as a puritanical prejudice which is contrary to his views, the experiment has been tried in various ways; "sacred" concerts were announced from time to time on the Sabbath day. But it was soon found that they were patronized only by rowdies and beer drinkers, and they fell through.

The other publicly advocated plan was, "let every rail-road and means of water communication to the country open frequent and cheap means of travel on Sundays. In this way a more healthy, moral and physical influence will be established, and our city purged of much of the riotous and ruinous debauch that now marks it on the Sabbath day. Let the good, the industrious, and the temperate be permitted to go forth, and hold converse with nature's charms." In less than a month the Sunday running boats were swarming from the city in every direction, when the same papers of the early Monday morning announced that "these ferry boats and Sunday excursions are denounced as great nuisances by every one who has had any experience in the police force—is the resort

of desperate characters, who literally swarm the place every Sunday, drinking, fighting and yelling while there, and while in the boats, both going and returning, so that the sheriff has enrolled an especial police to guard the citizens from the depredations of these ruffians."

One is the theory fabricated in an editor's sanctum, the other is the comment made by that same editor when he became personally acquainted with the working of that theory. Thus it will always be that he who sets himself up to be wiser than the Bible, more liberal, more humane, more reasonable, will find himself mistaken. Be assured it is wisdom, it is health, it is thrift everywhere, to "remember the Sabbath day to keep it holy."

Meanwhile, let all the good be thankful for the announcement of the Monday morning papers of July 11th, 1859, that whereas the usual number of Sunday arrests before each of the four police courts for drunkenness has been from twenty to thirty, only about one dozen were taken up throughout the whole city, and nearly every dram shop was closed; and all this by the quiet, forbearing, and firm enforcement of existing laws on the part of the "Sabbath committee" composed of men, who for intelligence, business standing, social position and wealth, are among the very first. As long as special legislation, and party management, and epithet, and sarcasm, and bravado were the weapons of reformers, not a step forward was made; not only licensed liquor shops were opened on the Sabbath, but thousands boldly sold it on that day in defiance of law or license. But when a move was made for the suppression of the liquor traffic, and the better observance of the Sabbath day by gentlemen using gentlemanly means, respecting themselves and others likewise, courteously showing their rights, proving them, and in a firm and dignified manner insisting that those should be respected, see the change as to efficiency! and let it be a lesson for learning well, by all reformers of all times to come in proportion as they desire and hope for success.

NOSE-LOGY.

SOME persons have an ugly habit of jerking out the little hairs growing inside the nostrils; the surface from which they grow

is exceedingly sensitive, and the slightest touch of one of them causes an itching or a titillation, which is quite sure to arrest the attention, and thus an effectual guard is placed against insects and worms crawling in during sleep.

In addition, each individual hair resist the passage of air, and altogether they make a valuable respirator by detaining the very cold air from rushing into the lungs, the fruitful cause of deadly pneumonias (inflammation of the lungs.) And more than all, being so near the gristle, the skin has very little vitality, very little power of healing, and if this healing is baffled at too short intervals by the tearing away of these hairs, that power is soon lost, and a cancerous sore is the result.

Some persons are deluded into the belief that drawing water up through the nose to wash it out is beneficial ; it can only result in clearing off that bland fluid which nature throws out for the lubrication of the parts, and to prevent their becoming dry by the constant passage of the air over them ; all are familiar with that uncomfortable dryness in a common cold. The purest water has great harshness compared with the soft fluids which nature manufactures for her own purposes.

Bleeding from the nose, when spontaneous, should in almost all cases be let alone. It is an effort of nature to relieve herself of internal congestions, of a surplus of blood, often giving instantaneous and grateful relief from headache and other ailments. A teaspoonful of blood from the nose has prevented many a fatal attack of apoplexy ; hence a nose bleeding is sometimes the safety valve of life.

We once saw an infant apparently dying from an over-dose of paregoric, given by an ignorant mother to keep it quiet while travelling in a stage-coach, but by the gushing of blood from the nose, it at once revived and was saved.

It is time enough to interfere with a bleeding from the nose when a tablespoonful has dropped, or when it is seen to come out in a continuous stream ; then the patient should sit upright, and have cold water poured on the head, or a cushion of fine ice kept over the whole scalp ; if more is needed, snuff up powdered alum, or alum-water, or the fine dust from a tea-canister, or the scrapings of the inside of tanned leather. A spontaneous bleeding at the nose is nature declaring that there is too much blood in the body ; then, not an atom of food should be eaten for twenty-four hours.

PRESERVATION OF FOOD.

It is the common air which sustains the life of all that breathes or grows, but when breath and growth cease, that same air is the agent of destruction, and reduces all to ashes and dust. But in proportion as we can successfully exclude the common air from anything which has parted with life, whether animal or vegetable, it may be indefinitely preserved. Meat begins to decompose after a few hours exposure to a warm sun, but human ingenuity has devised means for keeping it fresh for weeks, and months, and years even in warm climates. Milk begins to decompose within an hour after it is drawn from the cow, but the genius of Gail Borden has laid New York under contribution by supplying it with a concentrated article which maintains its freshness for weeks, and even months. This gentleman is also the unacknowledged instrument in the preservation of Dr. Kane and his men, on their mission of humanity for Sir John Franklin, for they were rescued from imminent starvation by food prepared by a process of his own devising. It is not known whether he is still pushing his experiments in that direction, but it is very certain if government had extended to him a modicum of the moral countenance and material aid bestowed on experiments in the construction of murderous fire arms, humanity might have been benefited to an incalculably greater extent.

The secret of the success of the self-sealing cans in preserving fruits, berries and vegetables, lies in the perfection and handiness with which common air is excluded. Yet, after all, they are but a questionable improvement of the plan of our grandmothers, who used to fill common bottles with the desired fruit, then pouring in hot syrup to fill up the interstices, the cork was put in loosely, and the whole placed in boiling water for a minute or two; the cork was then driven home, the bottles placed neck downwards in a trench, in the earth, in the cellar, covered over and let alone for use in after months or years.

Sir John Ross states that a tin case of preserved beef was landed from the "Fury" in August, 1825, and taken by him in July, 1833. This case he presented to a friend several years later, and in April 1859, it was opened at a bachelor's party.

"Along with the entrees came the contents of the tin case of boiled beef, which proved to be as sweet and fresh, and containing as much nourishment as it formerly did, when carried to the Arctic regions in the unfortunate *Fury*, in 1825." Taking this statement as true, and there is no reason to doubt it, food carefully put up, can be preserved thirty-four years.

The old time plan of bottles buried, is safer and better than any other for the preservation of fruits, and berries for domestic use. Tin cans, and glazed crockery are liable to be acted on by the acid of fruits and berries, so as to produce poisonous effects, but glass is indestructible by such chemical agents, it is cheap, and can be had anywhere; besides, it is more readily and more perfectly cleaned, and the mode of preparation is simple and easy.

Those who prefer to use the patent self-sealing cans or jars, should give the glass ones the preference; next, the glazed stone ware; and tin, last. It would greatly promote the health and comfort of families, if bushels of fruits and berries, and tomatoes were put up for winter use, instead of quarts and gallons; not in the costly and laborious method of old time "preserving," but on the more simple plan of the present day, by which they can be preserved in their nearly natural state, little or no sweetening being required.

AUTUMNAL DISEASES.

THESE are diarrhœas, dysenteries, and fevers. Diarrhœa is when the evacuations are thin, frequent and weakening. Dysentery is when there is blood in the discharges, accompanied with a distressing straining without accomplishing anything, called "tormina and tenesmus" by physicians. Fever needs no description.

Diarrhœa, dysentery, fever and ague, bilious fever, congestive fever, typhoid fever, yellow fever, are all one and the same disease, in the opinion of many eminent physicians, differing only in degree, commencing with diarrhœa; this appears earliest in the season, and attacks those who are the weakest, or are most susceptible of disease.

Those who have a stronger constitution hold out longer, but

the causes of disease being still and steadily in operation, their effects are concentrated, and at last manifest themselves in the more aggravated form of dysentery in September.

In October, bilious fevers become the ruling disease.

Persons still more robust, who hold out until November, fall under the terrible congestive chill or typhoid fever; to perish within a few days.

Yellow fever is the result of a more rapid generation of the causes of these ailments, and in a more concentrated or virulent form, but being more speedy in its manifestations, is not, in proportion to the number of persons attacked, as certainly deadly as fevers of the typhoid or congestive type; hence yellow fevers begin in July and August.

Multitudes of lives would be saved every fall, if the people could be induced to give the subject a little examination, and follow it up by the timely observance of a few precautions.

These ailments arise from the decomposition of vegetable matter, requiring however three conditions.

There must be vegetable matter.

There must be moisture.

There must be heat.

When these three conditions meet, a gas is always the result; that gas is called *miasm*, which means an emanation, but it is an emanation of a particular kind—it is that which arises from decaying vegetation alone. The emanations from other things, as a carrion, or a sulphur spring, or privy, are denominated *malaria*—simply, “bad air.”

Miasm; the destructive emanation from decaying vegetation, as wood, leaves, weeds and the like, has one marked distinctive feature, although a negative one, it has no smell; it is unseen and unfelt; chemistry with all its power cannot detect its presence.

But worse than all this, while the carrion drives us with a power from its neighborhood, miasm not only gives no intimation of its deadly presence, but comes in an atmosphere so cool and so delightfully refreshing, that the temptation to indulge in taking in delicious draughts is as irresistible as the lusciousness of yielding to sleep on the point of being frozen to death.

But here is an apparent contradiction. It is apparent only. Investigation not only confirms the statements, but points out the path of safety, uniform, and infallible.

Miasm is generated by heat of over eighty degrees Fahrenheit, but this so rarifies the atmosphere, that it shoots up into the sky as instantly as an inflated balloon, and as long as the weather continues hot, it is kept among the clouds.

But the cool nights of the fall condense this atmosphere, by which condensation, it descends at sun down to the surface of the earth, where it is breathed until the weather becomes warm enough next day to carry it up again. Hence the popular prejudice against night air.

The Roman authorities do not station officials to caution travellers against stopping in the Campagna during the day time, but in the night, when its swamps are reeking with disease and death.

For the same reason forty years ago the Charleston merchants in summer were not afraid to ride to the city at mid-day and transact their business, but a night's rest there was almost certain death.

But not to make this article too long for universal quotation which ought to be accorded to it, it suffices to point out its practicalities in all places where autumnal diseases prevail, especially if they are epidemic.

1. Sleep with the outer doors and windows closed, especially if the chamber is on the first floor or story, or even second. This keeps the atmosphere of the room so warm, that the miasm is kept at the ceiling.

2. Take supper at sun-down, and breakfast at day-light, or at least before leaving the house in the morning, even to go outside of the door, or to sit at an open window; this has the effect to prevent the stomach from absorbing the deadly miasm, as it is pre-occupied by taking something more material and substantial. No doubt the Dutch custom of eating breakfast by day-light, and of the creole, that is the native population of Louisiana, taking their coffee in bed, were founded on observations in this connection without knowing the reason.

3. If a fire is kindled in every dwelling at sun-down, and sun-rise, and the family sit in the same room until bed time, with all outer doors and windows closed, and kept closed during the night, all autumnal diseases, as epidemics, would become impossible of occurrence, because it would be contrary to physical law.

4. A large lump of ice suspended in a sleeper's room, so as to keep the air at the level of his breathing, at seventy-five degrees, would be equally effective in this regard, because miasm cannot be held in solution in an atmosphere of that temperature. It would as it were, be precipitated to the floor of the room, as we know carbonic acid gas is thrown to the floor by a certain degree of cold.

It is greatly to be regretted that these things are not more thoroughly known among physicians, as well as the people, for practical and rational attention to them, would avert an incalculable amount of human suffering.

CLERICAL MORTUARY.

THE lowest certainly ascertained death rate in the world, is fifteen annually out of every thousand; the highest is more than double, and is found in the most notorious districts in England, being thirty-six out of every thousand.

Of the twenty-five hundred ministers belonging to the Old School Presbyterian body in May, 1858, thirty-one died within the year following, making their death rate twelve and a half, or one-sixth lower than the most favored people known on the earth, as to health.

There is not in this wide Union of States a better educated, a more active, energetic, and indomitable class of workers than the Presbyterian clergy, while their average salaries are less than almost any others known, less than that of Methodist preachers. The legitimate inference is, that piety, a high grade of mental culture, a steady activity in the discharge of ministerial duties, combine to produce the greatest ascertained exemption from death on the globe: and it cannot be doubted by the reasonable and unprejudiced, that if they were more liberally paid, and thus had more leisure for the prosecution of their legitimate duties, their death rate would be diminished to a lower figure still, by reason of that exemption from the hurries, the exposures, the over efforts, and the wearing solicitudes which a meagre sustension necessarily imposes on all sensitive, educated, and conscientious minds.

DRINKING ICE WATER.

A gentleman from Minnesota assures us that for four five years, he and all his family have drank most freely of ice water all the year round, without any noticeable inconvenience, enjoying the meanwhile, excellent health.

We advise all persons to avoid drinking ice water at all times, because—First, many have fallen dead from drinking pump or spring water freely while in a heat, and we chose in the pages of the *Journal of Health*, to be on the safe side always, if possible. Second: It is known by ocular proof on the part of scientific men, that the process of digestion in the stomach is arrested on the very instant of cold water being taken into it, and that that process is not resumed, until enough heat has been taken from the general system, to raise the water from thirty-two or more degrees, up to one hundred. In the case of feeble persons, this would require an hour or more; where there was not power enough, for re-action, the person has arisen from the table in a chill, ending fatally.

Within a few weeks, General Bruat, while leading a part of the French army into Italy, all heated with the effort of climbing the mountain, drank down a glass of snow water, and fell as if he had been stricken by a shot, dying at the instant.

If any of this ice water family are living in sound health fifty years hence, with their present drinking habits continued in the meanwhile, it may be a valuable practical fact. Some people have survived bullets, rail car collisions, and the blowing up of steamboats. No one rule is suitable for all. We aim to give advice applicable to the great majority of the people, advice founded on observations extended, and repeated, and testified to by competent and reliable men. We hope never to give advice on single cases, or possibilities, or conjectures, or "may be's." Nor will we knowingly put any of our readers on an experimental course. We will aim hereafter as heretofore, to deal only in the known, the corroborated and the safe.

JUST ABOUT RIGHT.

ABOUT a hundred years ago, a merchant's son concluded to marry. He had knocked around the world a good deal, had

lived in boarding houses, and by looking and thinking, had learned something of every day domestic life. One of the lessons was, that quite a large number of the jarrings of the married state of some, arose from circumstances of the most trivial character, in consequence of each party wanting to have its own way. So with mercantile exactness, he entered into an agreement with his affianced, that when they were married, in all matters in which a difference of opinion arose, his voice should rule. "Henceforth their lives were not two, but one. Their minds were nicely fitted to each other. They worked harmoniously together." This gentleman was a doctor theoretically, for he took more delight in the study of medicine than anything else. By what means he was led to devise this "compound" cannot now be known, but, like most valuable medicines, it certainly would be "hard to take," a most unwelcome dose to modern belles, even with the "bonus" of a large fortune, and social position. But a bargain is a bargain with all honest minds, and in this case, it was faithfully adhered to by both parties, and the historian relates—"The union was perfectly happy." The union of Henrietta Leeds, with John Howard, of immortal memory.

DYSENTERY.

MULTITUDES of lives are lost by ignorance of the nature of simple diseases at their first appearance. Few know the essential difference between diarrhœa, which is ordinarily a trivial disease, and dysentery, which is often a speedily fatal malady.

Diarrhœal discharges always afford a feeling of relief, without pain necessarily, or blood. Dysentery, on the contrary, is always attended with painful gripings, with distressing and ineffectual straining, and more or less blood.

In dysentery, too much blood is thrown in upon the bowels, and nature attempts to relieve herself by passing it off. If she is interfered with, and the mouths of the little tubes which are throwing off the blood are suddenly closed up by styptics, such as alum, or sugar of lead, or logwood and the like, or by opiates in any form, which, in effect, operate in the same way,

When the blood takes another direction and goes to the brain, oppresses it, weighing down all the powers of life, and there is delirium, stupor, death. These are vital facts, known to all educated physicians, and yet the very first effort made in the cure of dysentery is to stop the blood, and its diminution is considered encouraging by the ignorant. There is intolerable heat and thirst in dysentery; this heat extends from the tip of the tongue all through the body; this attracts more blood, just as a mustard plaster attracts blood. The true cure is to cool the internal surface of the bowels, and nature calls ravenously for this cooling; yet every swallow of ice water increases the pain, but ice broken up in pieces small enough to be swallowed whole; and taken to the fullest desire and capacity of the patient, cools off the inner surface of the intestinal canal, just as certainly as small lumps of ice constantly placed on a red hot iron surface, will at length cool it. As an aliment, raw beef in the shape of mince-meat, given in quantities of two table-spoon fulls four times a day, at equal intervals, facilitates the cure, while it sustains the patient. These things are advised as domestic expedients, only until a physician can be had.

Dysentery is very generally caused by a sudden cooling of the skin, especially after exercise; or in weakly persons a sudden change in the weather is all sufficient, particularly when with a greater coolness there is a raw dampness in the atmosphere. Thus it is that this serious ailment is so common in the fall of the year; mid-day being hot, and the cool nights closing abruptly the pores of the skin, which the heats of the day had relaxed. The best preventives are wearing woolen flannel shirts, and having fires kindled in the family room at sundown, especially in valley situations, and those otherwise damp, beginning these on the first cool night of the fall.

TOMATOES.

WITHIN our memory this vegetable was considered a mere ornament for the mantelpiece and a pretty plaything for the children. We grew to manhood and never saw it on our father's table—nor onions—yet the onion is one of the most

Bad Plans.

nutritious vegetables which springs from the earth, while the tomato has become an almost universal edible; it is equally palatable whether raw, cooked, or preserved, and has the reputation of being the most harmless and healthful of all the articles sold by the green-grocer, from August until frost.

The *Working Farmer* says of the tomato plant, that it "bears eighty per cent. of its fruit within eighteen inches of the ground, while more than half of the plant is above that part. When the branches are cut they do not bleed, and they may therefore be shortened in immediately above the large or early setting fruit.—The removal of the small fruit on the ends of the branches is no loss, for the lower fruit will swell to an unusual size by the trimming, and both a greater weight and measure of fruit will be the consequence, beside obtaining a larger portion five to fifteen days earlier. The trimming should be so done as to leave a few leaves beyond the fruit, to insure perfect ripening. When tomatoes are first brought to market, they bring frequently four dollars per basket, and in ten days fall in price to fifty cents. The importance of early maturing is too evident to need comment. The burying of the removed portions immediately around the plant is a good practice, both by insuring full disturbance of the soil, and by the presenting a fertilizer progressed precisely to the point of fruit-making. The portions buried decay rapidly, and are readily assimilated.

BAD PLANS.

It is a bad plan to sleep in the day-time, it prevents refreshing sleep at night.

It is a bad plan to eat, "to make it even."

It is a bad plan to spit, or blow your nose on the side walk, it nauseates the passer-by, and may cause a broken limb.

It is a bad plan to run away from trouble, "face the music" bravely, and it will be largely shorn of its tall proportions.

It is a bad plan to eat when you are not hungry, for thereby you waste food, and bring suffering to yourself.

It is a bad plan to be always taking medicine, such persons are never well.

It is a bad plan for unprofessional people to read medical books, it first befogs and then befools.

It is a bad plan to begin the day in a fret, for it will be a day of happiness lost.

It is a bad plan to consult divers doctors at one time.

It is a bad plan to ride, when you could just as well walk.

NOTICES, REVIEWS, &c.

Webster's Dictionary.—The editor of Horne Tooke's *Diversions of Purley*, (London: Tegg & Co., 1857) in his additional notes to that work says that Dr. Webster's Dictionary is much superior to "every English Dictionary that has yet appeared; in which whilst abundance of valuable etymological information is supplied, fidelity and accuracy in recording the meanings according to actual usage is not sacrificed in order to accommodate them to a pre-conceived system or to etymological conjecture."

Scholars will be glad to learn that Messrs. George and Charles Merriam, of Springfield, Mass., have directed their efforts steadily towards making Webster's Unabridged Dictionary all that a scholar could desire it, and have just issued a new edition of Webster's Unabridged Dictionary, containing one thousand five hundred pictorial illustrations, beautifully executed. Nine thousand to ten thousand new words in the vocabulary. Table of synonyms, by Prof. Goodrich, in which more than two thousand words are carefully discriminated, forming a fuller work on English synonyms of itself, than any other issued, besides Crabb, and believed in advance of that, table giving pronunciation of names of eight thousand distinguished persons of modern times, peculiar use of words and terms in the Bible, with other new features, together with all the matter of previous editions. In one volume of one thousand seven hundred and fifty pages. Price, \$6 50.

Specimen pages of illustrations and other new features will be sent on application to the publishers.

An English edition of Webster's dictionary appeared with the pictorial illustrations ten years since.

Prof. Goodrich first introduced the feature of synonyms in this country in connection with a popular dictionary, in Webster's octavo in 1847.

No other English dictionary ever contained or announced as to issue, a table giving pronunciation of names of persons, until after the above announcement.

Our readers will remember that all the words of disputed orthography in Webster's dictionary number only forty-two out of ninety thousand. Six millions of text books in our public schools, and a large proportion of the issues of the American press are according to Webster's spelling, and are daily and hourly familiarizing both the eye and the mind of the people to Webster's orthography, and there is but little doubt of its superseding all others.

"*Woman's home book of Health*," by John S. Wilson, of Columbus Georgia, is a forthcoming work intended for mothers and families, with a chapter on the management of infants. If Dr. Wilson succeeds in teaching any considerable number of young mothers how to take a wise and humane care of the innocents committed to their charge, he will be one of the greatest benefactors of the age, for he will prevent a larger amount of human suffering and premature death, than can readily be computed.

The Presbyterian Reporter, and *Presbyterian Expositor*, both of Chicago, *Godey's Lady Book* and *Dixon's Scalpel*, have failed to reach us.

The Ladies Home Magazine, of Philadelphia, *The Happy Home* of Boston, *The Home Monthly* and *Mrs. Day's Hesperian*, of San Francisco, an excellent number for July are received.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS : FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH ; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

We aim to show how Disease may be avoided, and that it is best, when sickness comes, to take no Medicine without consulting an educated Physician.

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FUEL.

Wood is the healthiest, because it contains a large amount of oxygen ; coal has none, hence, in burning it, the oxygen necessary for its combustion must be supplied from the air of the room, leaving it "close," oppressive.

A coal fire will go out unless it has a constant and large supply of air, while wood, with comparatively little, having a large supply within itself, turns to "live" coals.

Close-grained heavy woods, like hickory and oak, give out the most heat ; while pine and poplar, being open-grained, heat up the quickest.

The value of fuel as a heating material, is determined by the amount of water which a pound will raise to a given temperature ; thus, one pound of wood will convert forty pounds of ice to boiling water, while a pound of coal will thus heat near eighty pounds of ice cold water ; hence, pound for pound, coal is as good again as wood for mere heating purposes, and wood is as good again as peat, which is the product of sedges, seeds, rushes, mosses, &c.

But, if a ton of coal, that is, twenty-eight bushels, or twenty-two hundred and forty pounds, costs five dollars, it is about equal to the best wood at two dollars and a quarter a cord. Coal, at twelve dollars and a half a ton, is as cheap as wood at five dollars and a half a cord. It would be more equitable, if wood was dry, to sell it by the pound. Such is the custom in France.

A certain amount of wood, giving out a hundred degrees of heat, the relative value in this country is as follows:

Shell-bark Hickory, - 100	Apple Tree, - - - 70
Pig-nut Hickory, - - 95	Ash, White, - - - 77
White Oak, - - - 84	Beach, White, - - - 65
White Ash, - - - 77	Birch, Black, - - - 62
Dog Wood, - - - 75	Birch, White, - - - 48
Scrub Oak, - - - 73	Butter-Nut, - - - 51
White Hazel, - - - 72	Cedar, Red, - - - 56
Apple Tree, - - - 70	Cherry, Wild, - - - 55
Red Oak, - - - 69	Chesnut, - - - 52
White Beech, - - - 65	Dog Wood, - - - 75
Black Walnut, - - - 65	Elm, White, - - - 58
Black Birch, - - - 62	Hazel, White - - - 72
Yellow Oak, - - - 60	Hickory, Pig-Nut, - - 95
Hard Maple, - - - 59	Hickory, Shell Bark - 100
White Elm, - - - 58	Maple, Hard, - - - 59
Red Cedar, - - - 56	Oak, Red, - - - 69
Wild Cherry, - - - 55	Oak, Scrub, - - - 73
Yellow Pine, - - - 54	Oak, White, - - - 84
Chesnut, - - - 52	Oak, Yellow, - - - 60
Yellow Poplar, - - - 52	Pine, White, - - - 42
Butter Nut, - - - 51	Pine, Yellow, - - - 54
White Birch, - - - 48	Poplar, Yellow, - - - 52
White Pine, - - - 42	Walnut, Black, - - - 65

A cord of wood measures eight feet long, four feet broad, and four feet high. A short ton (2,000 lbs.) of anthracite coal will fill a box or bin, level full, containing thirty-four and a half feet cubical. A legal ton calls for forty feet. The length, breadth, and depth of a box or bin, multiplied together, and the product divided by two thousand, or twenty-two hundred and forty, gives the contents in tons.

One pound of coal will do as much work as a strong man in a given time.

An ocean steamer consumes five thousand pounds of coal in one hour, hence, it would require five thousand men to move a steamship as fast and far as it usually moves in an hour.

A steamship will consume more coal in one day than a

large family will in a year, or than will supply an ordinary fire for ten years. But, a kind and wise Providence has, with a magnificent liberality acted towards us, in that there is more coal in the United States, by many millions of tons, than there is in Great Britain, France, Spain, Portugal, Belgium, and British North America together—as far as yet discovered. Missouri alone, is estimated to be able to furnish a hundred millions of tons of coal every year for more than a thousand years to come. London consumes a million and a half of tons a year; hence, the State of Missouri alone could supply more than sixty such cities as London every year with the coal necessary to warm all their dwellings, and drive all their machinery.

And what is coal, that lights our streets and warms our dwellings, and is the power behind the throne of—steam? It is preserved sunshine; for, without sunshine, there can be no vegetation, and coal is the product of vegetation; that is, vegetable matter, subject to great pressure, is thereby, in the long process of ages, converted into coal—just as we see it. Thus, the sunshine, in the shape of its caloric, its heat, of the myriads of ages which may have passed when man was not, was not lost, but was gathered, as it were, and condensed and preserved beforehand, that when he came, he might abundantly use it to happify and elevate the race, and develop its power; so that nothing is wasted, not even the sunshine, and “God is Love.”

CORN COBS.

SOME fourteen years ago, while passing along the street, we stepped into a gentleman's furnishing store to inquire for a large umbrella. The stock was small and there were none of even medium size. We excused ourselves from a purchase, saying they were not quite as large as we desired.

“They are not large enough for a whole family,” responded the storekeeper. Such a reply did not dispose us to trade; so we passed on and obtained one to our liking, which we have to this day, doing good service, with occasional recoverings.

This man was a “*Corn Cob*,” too rough to deal with; and, during a residence of seven or eight years afterwards, passing

his fine assortment daily, we never entered his store again, not choosing to put ourselves in the way of an incivility.

A popular old Quaker, in the long course of years, maintained a large custom in Philadelphia, and grew very rich without parade or show, or any indication of being in a hurry; others were constantly changing their customers, but the same class of persons, through changing times, stuck to him. It seemed that if a citizen ever made a purchase of him once, he always found his way back again. On being inquired of one day as to what he attributed his extraordinary success, he replied "*Civility, CIVILITY.*"

His articles were always good, always full measure, and a disposition to oblige, pervaded his whole character.

We have all heard of a New York incident. An aged lady of wealth called at a store in Broadway to search for a particular article of goods, but, after turning over a large quantity, she was not suited, although the clerk was evidently anxious to make a sale. But his pains were unavailing, she left the store with the purchase of some trifling article of a few cents value. Nothing incommoded, he put it up promptly and accompanied her to the door, pleasantly remarking, that he hoped when she called again he would be better supplied with goods to her liking, and he thought no more of it.

Some months later this lady died, and surprised him with a handsome legacy. His unaffected courtesy, it seems, made a deep impression on her mind, and she adopted this method of rewarding it.

A want of civility is painfully felt in most places of business in New York; it is especially observable in the clerks of our northern steamboats, railway offices and banks, public and private. In striking contrast is all this with what we have observed in Paris. At the stores, money exchanges, and railway stations you are waited on by women, and in handing you your ticket or change there is a cordial "thank you," as if you had really made a present, or conferred a special favor. We, in our American boorishness, may talk as much as we please about the hollowness of French politeness; even if it is so, it leaves upon the mind of a stranger or traveller a

very agreeable impression, a kind of make-up for the many unavoidable roughnesses of travel. A woman's smile is always agreeable, even if you have some spiteful conjecture that it may be as empty as the air cushion you sit upon. "*Nothing in it*" there may be, but it is comfortable for all that.

None but a natural "*Corn Cob*" sees only hollowness in every act of unpurchased civility. Get out of the way you ugly porcupine! and dwell you among bears and the men and women made like them, by the disappointments of life—such disappointments as always will fall to the lot of those who cherish anticipations which they never merited, and whose spiteful interpretations of the little civilities of the better-hearted of our kind, only mirror the motives which prompt an occasional counterfeit on their own part. Civility is a virtue which grows by its practice, and is constantly reproducing itself, while its rewards are always sweet, always elevating, and sometimes large; it has an important agency in soothing the rugged pathway of life; it plants a flower where else would grow a thorn; it lightens with smiles the face on which sadness has made a resting place, and in doing this adds to human happiness and human health.

CRAMPS.

It was in early May, our first night out from New Orleans, a thunderstorm came up suddenly. We were just sitting down to the supper-table, all hearts seemed glad at soon entering on that series of gratifications which attends the usual summer tour north. Out of doors it was as dark as midnight; the rain fell in torrents; the angry hustlings of the wind, as it swept over the boiling eddies, the rattling of the machinery, the sharp, quick puffing of the steam-pipe showing that the engine was on its highest strain; the muttering of the deep thunders, with flashes of lightning so keen and vivid, that the splendid astrals of the cabin seemed to give no light at all, these, together, were not half so disquieting as certain yells of human agony, which came up from the deck below. Only ourself knew the cause, for we had spent the previous hour or two among the already-dying from the

sudden and fearful onslaught of "Cholera." It was the terrible "*cramp*," which attends certain phases of that disease, that caused those shrieks which rose above the din of machinery, wind, and thunder.

What is this "*cramp*" of cholera, or colic, or some other form of disease, coming on as suddenly as the lightning, and going as suddenly away; but, during its presence, is like the tearing out of the heart strings? It arises from the veins being so full of blood that they swell out, press against the large nerves, and thus impede the circulation of that all-important vital agency to a great extent, or in smaller nerves it neuralgia, which is literally "nerve-ache."

What causes that unusual fullness of the veins? The blood is so impure, so thick, so full of disease, that it cannot flow along by nature's ordinary agencies; in proportion as it is thick, it is cold, and the man is cold, as witness the death-damps of the dying. Thus it is, that during epidemic cholera the blood of persons is so thick and cold for days and weeks before an attack, that the pulse, which, in health, as to grown persons, beats from sixty-six to seven-two times in a minute, now strikes so laboriously, so feebly, and so slow, that it counts but fifty, and sometimes but forty-two.

The above narration has been given to impress a practical principle of action on the memory. When a person is attacked with cramp, get some hot water quietly and expeditiously (for noise and exclamations of grief and alarm still further disturb the nervous equilibrium), put the sufferer in the water as completely as possible; and thus heat is imparted to the blood, which sends it coursing along the veins, and the pain is gone. While the water is in preparation, rub the cramped part very briskly with the hand or a woollen flannel, with your mouth shut. But why keep the mouth shut? You can rub harder, faster, and more efficiently, besides it saves the sufferer from meaningless and agonizing inquiries. A man in pain does not want to be talked to—he wants relief, not words. If all could know, as physicians do, the inestimable value of quiet composure, and a confident air on the part of one who attempts to aid a sufferer, it would be practised with ceaseless assiduity by the considerate and the humane.

SUICIDE, OR WHAT?

A STATEMENT appears in one of the papers that a clergyman, whose church "had grown with amazing rapidity," was attacked with *inflammation of the lungs*. In spite of the remonstrances of his physician, he stated to his people that he would "continue to preach to them, although he knew his life would be the forfeit," and, doing so, died in a few days after, his physician doing all that medical skill could do to save his life, while the man himself persisted in doing what he had been assured professionally would destroy it. We cannot designate such conduct more appropriately than by saying that it was the fanaticism of a fool, and yet such an one is spoken of as "one of our noblest and truest ministers," and that "a more devoted laborer had not fallen for many years." Although in feeble health, "very much indisposed," he kept working "day and night, notwithstanding the inclement weather, regardless of the remonstrances of his friends. And notwithstanding every attention by the ablest physician, he expired of pneumonia."

If men, who thus unnecessarily, and with such foolhardiness, throw their lives away, let not the intention sanctify the act. And, above all, let not the public press make it out a martyrdom, a self-sacrifice. The most that should be done would be to let it pass in suggestive silence. The cause of religion is not solidly served in any such way. The Almighty is not propitiated by human blood, any more than by Pharisaical boastings, or Hindoo devoteeism. Life, human probation, is an infinite privilege, a talent of priceless value—it is the opportunity of a blissful immortality; and the man who cuts it short, does it at his soul's peril, whether it be done in the slow progress of years, by intemperate, unwise eating or drinking; or whether by its reckless risk in a temporary excitement.

There is such a thing as counting a man's life double. It is done with great propriety at this time in reference to clergymen, when thousands of *organized churches* in our land are in process of dismemberment and extinction for want of men to serve them. Hundreds of such churches are there in New

England alone. To peril a minister's life, under such circumstances, is a double suicide, when there is no adequate necessity for such an exposure.

BURYING ALIVE.

"'Tis well," were the last recorded words of the great Washington, uttered in reference to his burial.

"Do not let my body be put into the vault in less than three days after I am dead," and, looking earnestly into his secretary's face he continued, "Do you understand me?" "Yes," said Mr. Lear. "'Tis well," replied Washington, and spoke no more.

The great Dr. Physic left an injunction that a blood vessel should be severed before he was buried, in order to make it certain that he was dead.

The marvellous stories put in circulation by the credulous, in reference to the turning of bodies, and the tearing of the grave clothes in the fearful struggle for breath, are without any rational foundation. If a hot iron raises no blister on the skin, or if a severed artery does not bleed, there can be no reasonable ground for doubting that death has taken place. These tests should be applied not sooner than eight or ten hours after the apparent decease.

CARE OF THE EYES.

PRESCOTT, the historian, in consequence of a disorder of the nerve of the eye, wrote every word of his "*historicals*" without pen or ink, as he could not see when the pen was out of ink, or from any other cause failed to make a mark. He used an agate stylus on carbonated paper, the lines and edges of the page being indicated by brass wires in a wooden frame.

CRAWFORD, the sculptor, the habit of whose life had been to read in a reclining position, lost one eye, and soon died from the formation of a malignant cancerous tumor behind the ball, which pushed it out on the cheek.

There are many affections of the eyes which are radically incurable. Persons of scrofulous constitutions, without any special local manifestation of it, often determine the disease to

the eye by some erroneous habit or practice, and it remains there for life. It is useful, therefore, to know some of the causes which, by debilitating the eye, invite disease to it, or render it incapable of resisting adverse influences.

Avoid reading by candle or any other artificial light.

Reading by twilight ought never to be indulged in. A safe rule is—never read after sun-down, or before sun-rise.

Do not allow yourself to read a moment in any reclining position, whether in bed or on a sofa.

The practice of reading while on horseback, or in any vehicle in motion by wheels, is most pernicious.

Reading on steam or sail vessels should not be largely indulged in, because the slightest motion of the page on your body alters the focal point, and requires a painful, straining effort to readjust it.

Never attempt to look at the sun while shining unless through a colored glass of some kind: even a very bright moon should not be long gazed at.

The glare of the sun on water is very injurious to the sight.

A sudden change between bright light and darkness is always pernicious.

In looking at minute objects, relieve the eyes frequently by turning them to something in the distance.

Let the light, whether natural or artificial, fall on the page from behind, a little to one side.

Every parent should peremptorily forbid all sewing by candle or gas light, especially of dark materials.

If the eyes are matted together after sleeping, the most instantaneous and agreeable solvent in nature is the application of the saliva with the finger before opening the eye. Never pick it off with the finger nail, but wash it off with the ball of the fingers in quite warm water.

Never bathe or open the eyes in cold water. It is always safest, best, and most agreeable, to use warm water for that purpose, over seventy degrees.

DYSPEPSIA AND DRUNKENNESS.

A DRUNKARD is never so great a fool as to kill himself; the dyspeptic is.

More persons are destroyed by eating too much, than by

drinking too much. Gluttony kills more than drunkenness in civilized society.

The dyspeptic kills himself; the drunkard kills others.

The dyspeptic takes his own life under the influence of mental depression; the drunkard kills others under the influence of mental excitement. But, although both are alike unconscious at the time of what they are doing—one slaying himself, the other slaying his fellow-man—the suicide has the sympathies of society, and finds among it many apologists; while towards the drunken murderer of another, the feeling is one of vindictive impatience for the gallows to do its duty.

Both the drunkard and the dyspeptic are unconscious of crime at the instant of its perpetration. Both states are brought on by over indulgence of the appetite; the one for food, the other for drink; and both end in shedding blood.

The dyspeptic lays his plans for self-murder with deliberation; the drunkard murders another in the surprise of ungovernable passion; and, if deliberation darkens the deed, then is the drunkard the less criminal of the two.

If the drunkard is murderously inclined, it is only for a brief hour, while the fit is upon him, and he need be watched only for that time. But the dyspeptic, who is set on his own heart's blood, must be watched sedulously for days and months, or, the first moment that the eye is off his movements, he improves to his ruin.

Few palliate the drunkard's deed, while the dyspeptic meets with universal sympathy. Should this be so? What is the ground for this partiality? Surely all are called upon to mature this subject and to inquire with a feeling of considerable personal responsibility, if, in the matter of eating, there is a daily watch against excesses, which so often end in that worst of all crimes, (because done with deliberation, and is not repented of) self-murder!

“FRIENDS,”

COMMONLY called Quakers, are easily singled out from the throngers of Broadway by the dress, which, although the fashion of two hundred years ago, is no longer so, except to

them. We never meet them without a respectful, affectionate drawing thither, accompanied with a sorrowful regret that there are not a hundred, where there is but one.

A true "friend" is the embodiment of plainness, placidity, and prosperity. The benevolent calmness which plays upon their features inspires in the beholder confidence and attachment.

But what is the secret of their universal power of presence and their general thrift? Who ever knew a Quaker to be in a fidget or a fix—the awful fix of having "nary red?" They neither beg nor steal, nor—we mean the "true blues"—cheat. The renegades, the half-and-half, the deserters, the impostors, and those who have been "hove overboard" neck and heels, we say nothing about. We are speaking of the stern and steady sort, who have never deserted their colors, and who have never been ashamed of their flag of drab.

The members of the Society of Friends have the kindly respect of all men—not the respect of fear, but that of love. Why thus? It is because of their distinguishing trait, that which is ever and all pervading, they act from a consciousness of justness. They wrong no man; they allow no man to wrong them. Or, if they do suffer wrong, it is for the sake of peace, but with a protest or a "testimony" against it, lest they might seem to connive at evil and wrong doing.

When a man acts always from a sense of justness, there is a freedom from fear, a confidence, a feeling of repose, which in time fixes on the whole character a calmness, a serenity, which is worth to its possessor more than gold. Hence there is a quiet in a Quaker, and a power too in that quiet, which would rout a regiment of fussy people in any contest. The heart, the conscience, the features, the very gait of a Friend, all are quiet—the glorious quiet, which nothing can ever give but an habitual consciousness of an all pervading rectitude of purpose. Thus it is that Friends do not fidget, and fret, and fritter their lives away, like the "world's people," as they call outsiders. English statistics show that their average age is some fifteen years more than that of others. The great secret, then, of a long and successful life is to "Do justly."

INNOCENT AMUSEMENTS.

Looking at a little news-boy trying to cry the papers when his face is half stiffened with cold.

Contemplating the movements of a street sweeper when working by the day.

Witnessing the solemn phiz and happy faith of a homœopathic rinsing and wiping a bright silver teaspoon to take its fill of cold water from a glass, alternating with another spoon and glass.

Noticing an effort at laughter after having tasted a green persimmon.

Contemplating the predicament of a doctor when, on expressing his delight at the speedy recovery of his patient, he is informed that his medicine was not taken.

Beholding the fall from gay to grave, in the person of a highly imaginative lady on being informed that the remedy which she had just praised so highly for its wonderful efficacy in curing her last ailment was a—bread pill.

POST OFFICE.

NINE out of ten of all the complaints against the Post Office Department arise from the stupidity or carelessness of the persons who write or are to receive the letters. Within a short time, three of the newspapers of New York soundly abused the department for loss of monied letters, for days and weeks together, and in each case it was found to be the fault of a thieving message boy.

The merchants and business men of New York seem to have a peculiar fancy for sending boys for their letters and papers, but very few of them are to be trusted: we have frequently seen them drop a paper on the wet floor, and leave it there, because it was a little soiled. We once saw a line of letters strewn from a boy's satchel diagonally across Nassau street from the Post Office, and had he not been called back, he would not have noticed it. These are among the reasons why so many complaints are sent to editors and publishers for missing numbers of newspapers and magazines, and almost

always made in an ugly temper, with a peremptory request to send another copy, without offering one time in fifty, to pay for that copy.

During June, 1859, three hundred and twenty-eight letters were sent to the General Post Office, containing evidences of value of over one hundred and seven thousand dollars. Some of these letters had no date or address inside; others had been sent to wrong places; others still, were directed so badly, that it was impossible to decipher the name of either the person or place to which the letter should have gone.

Some letters on being opened contained money, but as the writer failed to name the place from which it was written, there was no means of finding out his residence, and the money was confiscated. The dead letters, that is, those sent to Washington City for the above reasons, or on account of their not being called for in June, contained two hundred and twenty thousand dollars, a large portion of which the owners will never get; to avoid these inconveniencies,—

First. Begin your letters by writing in the plainest manner possible; the name of the town, county and state from which the letter is sent.

Second. Write your name in full at the close of the letter, without any ornamentation whatever, unless you want to be thought a trifier or a fool, and let every individual letter be perfectly distinct of itself.

Third. Let the name of the person to whom the letter is sent be written with equal distinctness, as also the name of the Post office, county and state.

Fourth. Put a postage stamp outside, and another inside, if an answer is desired exclusively for your own benefit.

POISONOUS BITES.

DURING the increased travel of summer the bites from insects and reptiles of various kinds are of frequent occurrence. Persons of healthful blood are bitten with impunity sometimes, while those in feeble health suffer distressing, and sometimes fatal consequences.

Almost all poisonous bites arise from the acidity of the virus,

it then follows that an alkali is the best antidote, because an alkali and an acid are as much opposed to each other as light and darkness, as sweet and sour. And as expedition is sometimes the life of a man, it is of considerable practical importance to know what is the most universally available remedy. A handful of the fresh ashes of wood is the most generally accessible, pour on enough water, hot is best, to cover it, stir it quickly, and either apply the fluid part, that is the ley, with a rag or sponge, or have less water, and apply a poultice made of simple water and fresh wood ashes. Renew the poultice every half hour until the hurting is entirely removed. As to minor insects, the relief is almost instantaneous. The next most convenient remedy is common spirits of hartshorn, a small vial of which should be in every family, and in every traveler's trunk or carpet bag, in summer time at least. Saleratus dampened and applied to the wound or stung place, is not as powerful as hartshorn. It failed recently to cure the sting of a bee, the gentleman dying in convulsions within an hour after he was stung; this arose from some peculiarity of constitution, an "Idiosyncrasy" as physicians term it.

INTEMPERANCE OF OLD.

A correspondent sends us the following, as copied verbatim from an old book, bearing date of sixteen hundred and ninety-three, (A. D. 1693.)

"Often consider with thyself, what a dangerous sin the sin of intemperance is. It is an inlet to all sin, and for that reason perhaps is not particularly forbidden in any of the commandments, because it is contrary to them all. Drunkenness may be called a breach of every one of the commandments, because it disposes men to break them all. What sin is it that a drunken man stands not ready to commit? Fornication, murder, adultery, incest, what not? And how doth this sin transform a man into a beast; and make him the shame, and reproach of human nature? Of the two, it is much worse to be like a beast, than to be a beast. The beast is what God has made it, but the drunkard is what sin and the devil has made him. Add to this that the intemperate man is his own tor-

mentor, yea, his own destroyer; as appears by the many diseases and untimely deaths which surfeiting and drunkenness daily bring upon men. For as temperance and sobriety is the nurse and preserver of life and health, so excess is the occasion of self-murder; it is like the lingering poison, which though it works slowly, yet it destroys surely. Consider too, that intemperance is a sin which a man cannot presently repent of as soon as he has committed it. A drunken man is no more fit to repent, than a dead man; and what assurance hath any man, when drunkenness closes his eyes over night, that he shall ever open them again in this world? Consider how many have died in drunken fits, without being sensible of their condition, until they have been miserably surprised by the unconceivable torments of hell-fire.

J. S.

SABBATH RECREATIONS.

BIBLE believers understand, without any argument, that the Sabbath was intended to be observed as a day of rest, being so called, "because, that in it He (the Almighty) had rested from all his work."

Recreation is not rest, but rest is recreation; a "making over again," literally; it renews, gives fresh life and vigour, and readiness for work again.

Any man knows, who has tried it, that going to the country early in the morning, and roaming about through the woods, in fishing or hunting, or any other form of amusement, during the day, and then returning to the city by horse, or foot, or boat, or carriage, or rail, leaves the body tired, weary, worn out, almost exhausted, quite as much, if not more so, than if the ordinary avocations had been followed.

Let a man take his station at any depot or ferry, on landing at the close of any holiday, and inspect the countenances of those returning, and there will be presented, in most cases, an expression of sadness and weariness, which is almost pitiful, to say nothing of the riotous and drunken, the outlaws, and the brawlers. To such, the Sabbath has been no day of rest, of renewal; it finds them quite as weary as the previous Saturday evening found them, and they wake up on Monday morn-

ing as unrested, as unrefreshed, as unrenewed, as on any other day of the week, and wearily enough do they go to work, instead of having that eager alacrity for another week's toil, which a whole day of in-door quiet, bodily and mental, would have secured for them.

The notion, therefore, that an excursion to the country on Sundays, with the excitement of its novelties, has any wholesome effect on mind, or body, or heart, anything invigorating, renewing, life-giving, is a physical and physiological absurdity, the proof of it being any man's own observation and experience. There is no rest in locomotion. There is no rest in mental excitement, and both locomotion and mental excitement are inseparable from those Sunday recreations for the laboring poor, for which some of the penny press, and other less creditable papers, are contending.

The actual practical effect of these Sunday excursions to the country are:

- 1st. To induce the poor laborer to squander his money for the benefit of grog-sellers and Sabbath-breakers, instead of spending it for the substantial comfort of his wife and children; for if he takes them along, the savings of the whole week are consumed.

2. To rob him of the only day which he can call his own, and of the enjoyment he might derive in quiet communion with his family.

3. To deprive him of the opportunity for the recuperation which is absolutely essential for the healthful, vigorous, and faithful discharge of the duties and labors of the new week.

TEACHERS AND SCHOOL-HOUSES.

LIFE's experiences are our teachers—the places where we learn our lessons are numberless.

“In a dungeon dark, damp, and filthy beyond expression,” without an atom of food or drink for more than forty hours, the wretched prisoners laid, strangers in a foreign land! A leg of mutton was then thrown to them to be striven and scrambled for, and then torn by tooth and nail, as best might be. For six nights they were compelled to sleep on the cold

floor, with nothing over them, to protect them from the death damps and noisome fevers of the horrid place.

One of these prisoners was John Howard, of immortal fame, then but thirty years old. The scenes which he had witnessed made such a deep impression on his mind, that he began to multiply his own sufferings by those of his fellow-prisoners, and these, by all the dungeons of the country, and these again by all the dungeons of all countries, of all lands, and these sent up such a wail of woe, that he at length resolved to devote his life and fortune to the alleviation of human suffering.

Thus it is that trouble has its uses; and there is no sorrow out of which may not come a joy, and solid rocks be made to yield the crystal water.

NINE NEVERS.

NEVER write a letter or a line in a passion.

Never spit or blow your nose on the sidewalk.

Never find fault until you are as sure as you are of your existence that a fault has been committed.

Never say what you would do under any given circumstances.

Never disparage another by name in a letter.

Never get in a rage.

Never utter a syllable in a passion.

Never refuse to pay a debt when you have the money in your pocket.

Never take physic until you have tried patience.

CAUSES OF DISEASE.

THE complaints of people are in a measure innumerable; every now and then a peculiarity of ailment is presented which is not recorded in any book extant; just as new questions of law are constantly arising. But while the effects of disease are so numerous, the causes of them may be reduced down so low as to be all told in the number five:

First—Poisons.

Second—Improper eating.

Third—Variations of atmosphere.

Fourth—Occupations.

Fifth—Hereditary tendencies; which last indeed is a modification of the first.

Of the four, by far the most frequent causes of disease are found in the food we eat, and in the air we breathe, the rectification of both of which is within our own power; requiring only a moderate amount of intelligence, but a large share of moral power, that is, a resolute self-denial. It thus follows, that death, short of old age, is chargeable to man himself; that in an important sense, the great mass of those who die short of threescore years and ten, are the authors of their own destruction. And each should inquire "to what extent am I chargeable with my own ailments?"

FUN.

FUN is worth more than physic, and whoever invents or discovers a new source of supply, deserves the name of a public benefactor; and whoever can write an article the most laughter-promoting and at the same time harmless, is worthy of our gratitude and respect, both of which we hold subject to the order of the writer for the *New York Evening Post* of the following:

"On the afternoon of the fourth of July there was a wheelbarrow race at the Phalanx, New Jersey, the men taking part therein being blindfolded. The ground in front of the hotel slopes to a small lake, and has a number of trees. The wheelbarrows were placed upon the border of the water at the foot of the slope, and turned directly away from the point to which the contestants were to go. The eyes of those who entered the lists were then bandaged, and the master of ceremonies gave the words: 'Ready! take hold of your wheelbarrows! about face? forward!'

"A barrel was placed in the drive before the hotel, and the man whose vehicle should be found nearest this point when the drive in front of the house was reached was to gain the victory. Before being blindfolded, of course, each contestant took a fond, farewell look at the barrel, endeavoring to fix

the direction firmly in his mind. But when the word 'about face' was obeyed, most of them lost it; some struck off in one direction and some in another, to the great merriment of the spectators, who witnessed the important contest from the balcony of the hotel. On one hand a blind mortal made an angle of forty-five degrees to the east, while on the other an equally blind mortal made an equally ludicrous blunder in the opposite direction; and in the centre the sightless array staggered on like a cohort of discouraged soldiers under a heavy fire. Now one of them encounters a tree in his blind march, and is brought to a dead stand still. The shock not only produces an unpleasant sensation in his arms, but quite confuses his few remaining notions of the points of compass. He hesitates, turns in all directions to satisfy himself, and finally strikes off on a course nearly opposite the point to be gained. Now, again, a man steps upon the root of a tree, and loses his footing and sense of direction together; and now, in their confused ramblings, two straggling competitors meet each other and get their wheelbarrows locked together. This convinces each that he was wrong; so both face about.

"One by one they reach the drive, some a few rods from the barrel, but most at a ludicrous distance. One man finds himself still at the base of the slope, as far from the goal as when he was bandaged. Another has traveled three times the distance, and brought up at the extreme end of the drive. Another has passed over the gravel without knowing it, and finds himself in the field beyond.

"But there was one who had a decided advantage, being partially blind, and accustomed to trust his instincts in this manner. The bandage was a small inconvenience to him, and as soon as the word was given, he marched directly for the barrel, and deposited his wheelbarrow within a single pace of it, while the others were engaged in their serpentine travels."

CAR OBSERVATIONS.

THE city cars are an institution, that is to say, a social necessity. We seldom enter one of them without finding it crowded with—human nature.

One man enters, and, being too warm, at once hoists a window, without the first thought of consulting the wishes of the person next him; every one seems to think that the window nearest himself is wholly his own personal property for the time being. Another prefers to stand erect in the forward door, thus monopolising for himself the breeze which properly belongs to the whole company.

But the car is full, full it may be to an almost suffocating point, or, if an omnibus, all the seats are taken, when, if the vehicle is hailed for another passenger, male or female, there scarcely ever fails to be a growl from some quarter, in a hoarse surly tone, "full, driver." In almost all cases it will be found that these uncouth objurgations come from youths about twenty. It is a very rare thing to hear any objection coming from an old man, or from a married man. And why should any one object who has a good and full seat for himself? The person wanting to enter may barely have time to reach the last train for the day and to "lay over" may be pecuniary ruin; may be to miss a friend or relative, a child, a wife, a sister going on a long, mayhap a returnless journey; it may be a messenger for a physician, or from a physician, bearing most important remedies, or counsel of vital interest; or a rain may be threatened which endangers a "best suit," purchased by the labour and the savings of weary months; for the bare risk of emergencies like these, shame to the ugly churl, who, himself supplied, would refuse accommodation to a fellow-citizen.

On a beautiful September morning, the Fourth Avenue downward car was full of men, several were standing, when the bell tingled a halt, and a woman entered, dressed plainly, in the deepest black, without gloves, holding in her hand a small package in coarse straw paper; her countenance was the personification of a deep long grief. As we were one of the farthest from her, our eye ran along the two lines to see if there was any one among the crowd who would be likely to offer a seat; we felt certain of but one in the thirty, most of whom seemed to be clerks, book-keepers, or men who were well to do. The person selected was not a handsome man in any one feature, but the whole *contour* of countenance and eyes gave the impression that he was a gentleman; there was

a frank and manly face, a quickness of eye, and a personal neatness, with a general expression of good-will, which made us sure of our mark; all this time—half a minute—the pale, sorrowing face made its way nearer and nearer, but there was not the slightest show of offering a seat; our favorite kept his eye steadily on the saddened features, and the moment their eyes met, his seat was vacated, with a kindly intimation that it was at the service of the new comer. In a very short time he obtained a vacated seat, so he lost nothing and saved his politeness. After he left we inquired his name, and J. M. Nixon, of the house of Doremus and Nixon will excuse this use of his name, for we shall never meet him again without feeling that there is a man, for he respected not youth or beauty, or wealth, or station, for there were none of these in the unpretending passenger, but he respected himself and all of womankind.

THE BEST MEDICATION.

EDUCATED physicians of all schools unite in the opinion that a very large proportion of all ordinary ailments arise from injudicious eating—from eating too much. It seems to be a law of the vegetable kingdom, that if injury is done to a plant, or bush, or tree, it will recover itself, if let alone: if a mere animal is injured, it will recover itself if let alone, because both the vegetable and the animal are created with instincts which are the means of their preservation. Man is made under the same general law; he has this same instinct and being “more excellent than they”—has also vouchsafed to him the higher guard of reason, to enable him the more certainly to live until the grand aim of his creation has been attained, to wit, a fit preparation for an immortal existence. But our nature has been perverted, and, in the matter of preserving health and life, reason is dethroned, instinct is silenced, and mere animal gratification rules with desolating sway.

We all admit that we eat too much. The reader will most probably confess with great frankness, “I know I eat too much.” And just as well does the physician know that this over-eating is a great cause of human sickness and suffering. When a man is ailing, he should, like the animal and vege-

table, be let alone; which means, first, that the cause of his ailment should cease to operate; and, second, that he should let himself alone—that is, avoid eating, and do nothing. Let him lie down and rest as the brute will do, and nature will come to his aid with wonderful promptness and efficiency.

The best panacea on earth—that which has the best claim to the title of *Catholicon*, literally, “Cure All”—is abstinence from food. But, to be efficient, this remedy must be promptly applied—applied on the instant the knowledge of mischief presents itself. The great general rule is:

The very moment a man becomes conscious of any uncomfortable sensation about the body, let him take not an atom of food or anything else until that sensation has entirely disappeared. This simple prescription, promptly and resolutely followed, would save multitudes of lives every year, and would prevent an amount of human suffering which many figures would fail to express.

To make this rule more widely applicable, a few modifications may be added.

Although food is abstained from so advantageously, water may be drank most freely in the great majority of cases.

In most instances, repose, bodily quietude, should be specially observed during abstinence from food, for to exercise under actual hunger is unnatural; besides, animals, when they are ailing, are still: then nature employs all her powers in repair, instead of dividing them in locomotion.

If, by the next morning, there is but a partial abatement, some warm drink, with toasted bread or other light food, should be taken, but nothing more until noon, when a physician should be sent for, unless there is a decided abatement of ailings.

If, under abstinence, there is no abatement of symptoms within ten hours, medical advice should be taken.

It is not generally safe for any one to practice entire abstinence over forty-eight hours on his own responsibility, nor to practice a very low or a very scant diet for more than four or five days, unless by the advice of a physician; for sometimes persons have, by too great abstinence, brought on themselves a debility scarcely, if ever, to be recovered from. Abstinence is a most valuable remedy, but, if carried beyond reasonable limits, it is an agent of great mischief.

THE HAPLESS INSANE.

INSANITY may be originated in any individual ; but when once originated, it may be perpetuated in the offspring for an indefinite time to come. Persons are constantly becoming insane from a great variety of causes, and yet their friends are not able to detect the slightest taint of insanity in any of their kindred.

Two facts stand out with startling import :

First—Of a number of idiotic children in Massachusetts, three-fourths were ascertained to have been born of parents, one or both of whom indulged freely in drinking ardent spirits.


Second—A gentleman of twenty-five years' experience in the management of Insane Asylums, stated on oath, in one of the courts of New York within a month or two, that three-fourths of the cases of adult insanity were clearly traceable to causes of a domestic nature. At the same time, the fortieth Annual Report of the Friends Insane Asylum, near Philadelphia, states that of all the persons admitted during 1856, the number of the unmarried insane was more than double of the married, whether as to men or women ; or, to make it more clear, two-thirds of all the inmates had never been married. The contrast is certainly worthy of note, that among "Friends," a large majority of the adult insane are single persons, while among the "world's people," a still greater majority are insane from domestic causes ; a result similar to this last was reached by a surgeon who inquired among soldiers as to the cause of their enlistment, "domestic difficulties" was the reply in three cases out of four.

In either case this most interesting fact presents itself, that three-fourths of all cases of unsound mind in youth and age, may be prevented by temperance as to spirituous liquors, and by well assorted marriages, and it all resolves itself into three great practical precepts :—

Get married about twenty-five.

Be loving, considerate, forbearing, wives and husbands.

Practice abstinence from all that can intoxicate until you have passed fifty years, and as much longer as a wise judgment dictates.

 We would respectfully notify our Subscribers that we have REMOVED the Publication Office of this journal from the Everett House, to 884 BROADWAY. Our friends will be kind enough to address for the future to that location.

H. B. PRICE,
Publisher and General Agent for Country Orders,
 884 BROADWAY, N. Y.

REVIEWS, NOTICES, &c.

Republication of the London, Edinburgh, North British and Westminster Quarterly Reviews, \$3.00 a year each. *Blackwood's Magazine*, monthly, \$3.00 a year. The four Reviews and Blackwood, \$10.00 a year; only by Leonard Scott & Co., 79 Fulton Street, N. Y.

Dental Cosmos, monthly, \$2.50 a year; published by Jones and White, Philadelphia.

The Happy Home and Parlor Magazine; Boston, G. C. Stone & Co., Boston, Mass, \$2.00 a year.

The Home Monthly, a household magazine, \$1.50 a year; Buffalo, N. Y. Edited by Mrs. H. E. G. Arey, and Mrs. C. H. Gildersleeve.

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Presbytery Reporter, monthly; Chicago, Illinois; \$1.00 a year. Rev. A. T. Norton, editor.

Presbyterian Expositor, \$1.50 a year; Chicago, Ill. Edited by Rev. N. L. Rice, D. D., Professor in the North Western Theological Seminary, under the care of the General Assembly of the Presbyterian Church in the United States of America, Old School.

Michigan Journal of Education, \$1.00 a year; published monthly, at Ann Arbor, Michigan.

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Boston Medical and Surgical Journal, \$3.00 a year, published monthly, and edited by Wm. W. Morland, M. D., and Francis Minot, M. D.

Evangelical Repository, Philadelphia, \$1.50 a year. Edited by Thomas H. Beveridge, Pastor of the Sixth United Presbyterian Congregation.

Medical and Surgical Reporter; a weekly journal, \$3.00 a year, Philadelphia. Edited by S. W. Butler, M. D., and R. J. Levis, M. D.

Millennial Harbinger, published monthly, at \$1.00 year, by Alexander Campbell of Bethany, Virginia.

Presbyterian Magazine; Philadelphia, \$1.00 a year, vol. 9. Edited by Rev. C. Van Rensselaer, D. D.

Pacific Expositor, published monthly, at \$3.00 a year. Edited by Rev. Wm. A. Scott, D. D., Pastor of the Calvary Presbyterian Church, in San Francisco, California.

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HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS : FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH ; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

*We aim to show how Disease may be avoided, and that it is best, when sickness
comes, to take no Medicine without consulting an educated Physician.*

VOL. VI.]

NOVEMBER, 1859.

[No. 11.]

SCROFULA.

THIS is a term which takes its name from a Latin word which signifies sow, while the Greeks used a word of the same meaning, for the same disease, possibly because both Greeks and Romans found that those families suffered most with scrofula who lived after the brutish manner of swine, although the elevated and refined are not exempt from the taint. Scrofula is an error of nutrition, and hence may attack all colors, constitutions, and temperaments, but those who have light hair and fair skin are most subject to it.

All through the body, there are little bunches of vessels called "glands," which, in their natural state, are not seen, but if diseased, they swell, and when near the surface of the skin, form protuberances of irregular shapes, always rounded ; hence, the ancients, who often named things from an apparent quality, called them glands, from their resemblance to an acorn or a bunch of them.

Our aliment, that which nourishes the body, must pass through what is called the absorbent glands before it is fit for nutrition ; in these glands it undergoes considerable changes, but if they are in an unnatural condition, are hardened or swoolen, the changes made are not perfect—are not healthful ; hence it is that scrofula is essentially an error of nutrition ; the food does not give all its strength, the person may eat a great deal, and may even look stout and robust, but the appearance is deceptive—there is no endurance.

Scrofula then is manifested in an abnormal condition of the glands, giving a name to the disease according to the locality of the part affected: if in the sides of the neck, it is called king's evil, because in earlier ages, the touch of a king was thought a cure; if the glands of the joints are affected, it is white swelling; if in the lungs, it is consumption; if in the bowels, it is *tabes mesenterica*, or consumption of the bowels; the person wears away to skin and bone, and is literally consumed to death, without any cough whatever.

Why the glands of one part should become more particularly diseased than elsewhere, is simply because that part has been weakened by some violence offered to it.

But how do the glands become diseased at all, or what is the cause of their unnatural condition? In other words, what causes scrofula?

Most generally, persons are born scrofulous, in consequence of one or both parents being diseased in some way or other; but scrofula may be originated in any constitution by protracted wrong living, such as a want of personal cleanliness, or a continued dwelling in low or damp, or filthy localities, or in habitual excesses as to the animal appetites and passions.

Scrofula, like insanity or family resemblances, may pass over a generation. A man may be scrofulous, his children may not have a trace of it, yet his grandchildren may be decidedly so.

A person may be very slightly scrofulous—only a mere trace of it—so little of it as to be scarcely perceptible, or it may be of such an aggravated character as to distort the whole body.

As a general rule, scrofula shows itself in some kind of breaking out on the skin, or in some affection of the eyes. As scrofula is essentially an error of nutrition, by which the food does not impart its full strength to the system, it is characterized by a want of endurance, by a lack of power of resistance, of warding off disease, or averting "colds;" hence, scrofulous persons take cold very easily, and often describe themselves as "always taking cold," or "the least thing in the world gives me a cold," and that "cold" "settles" in the weak part; if in the tonsils, they swell internally; if the lungs are the weak part, a bad cold is the result; if in the head—and a great

many have a weakness there—it is described as a cold in the head. Under certain conditions, a scrofulous person has a greater chance of long life than one who is entirely free from it, especially if well-informed and well to do, because, being conscious of a want of robustness of constitution, common sense dictates carefulness, and a systematic avoidance of those causes of ailment which observation indicates as the uniform precursors of particular symptoms, while the fact of being “well to do,” gives the means of nursing, and of guarding against those exposures, over exertions and deprivations, which are the fruitful sources of sickness to the unfortunate poor.

A person born scrofulous, or becoming so after birth, need not necessarily remain so to any specially hurtful extent. If, for example, a man suffers from white swelling, or a long and tedious “running” in the neck from king’s evil, the “ill humors” of the system, as they are called, seem to find vent there, leaving the constitution, comparatively, healthy, and a long life of reasonable health is the result.

Scrofula may be almost entirely “worked” out of the system in another way, as by a great and protracted change in the habits of life—such a change as involves large out-door activities for the greater part of every twenty-four hours. The same thing may be accomplished, to a great extent, in-doors, as where a sedentary life is followed by spending a large portion of each day in active employment on foot, especially if the mind is deeply and pleasurably interested in that employment; more decided results will follow, if the aid is given, meanwhile, of judicious personal habits, such as scrupulous cleanliness of body and clothing, of regular, full, and sufficient sleep; of plain, simple, and nutritious food, eaten at regular intervals of five or six hours, and nothing between, with that daily regularity which is essential to health under all circumstances.

A scrofulous person should eat fresh meats largely, and bread and fruits and berries of every description, using vegetables sparingly.

In short, whatever promotes high bodily health, promotes the eradication of a scrofulous taint; hence, it is the greatest wisdom on the part of those who are scrofulous, to study how

and what gives to them the greatest general good health, and to live accordingly.

Scrofula manifests itself externally in some, as in lumps, or a variety of breakings out on the skin; in others, it causes some internal malady. In either case, the essential disease is the same; it is in the system—in the blood—and the attempt should be to eradicate, not to cover up.

If there is an external manifestation, external appliances can never radically cure, can never eradicate—their tendency is to suppress—to drive inwards, or elsewhere, generally, if not always, to find refuge in some more vital part, and the whole history reads, “cured, then died.” Hence, external manifestations of scrofula are not, indeed, signs of health, but they are signs of safety. It is when measles “strike in” that there is danger.

Salt rheum is scrofula, and afflicts persons for many years, then sometimes disappears for “good and all,” to the great gratification of the patient. The next report is “consumption,” if in grown persons; “water on the brain,” if in young children.

As to taking internal remedies, one of three things is the uniform result:

First, The medicine gradually loses its power.

Second, The system is benefited only while it is taken; or,

Third, The remedy gradually poisons the system, or impairs the tone of the stomach, thus aggravating the “error of nutrition” and hastening a fatal result.

It is greatly to be regretted that these things are not generally known; an incalculable amount of human suffering would thereby be prevented, and the unfortunate poor saved many a hard-earned dollar.

The most that can be expected as to the cure of scrofula is, that it may be kept in abeyance—may be kept under by wise habits of life, such as regularity, cleanliness, temperance in all things, and daily industry in the open air, living, the meanwhile, on plain, simple, nutritious food, of which fresh meats, ripe fruits, coarse bread, and cold water are the main. We believe that no medicine ever eradicated scrofula, or kept it under any longer than while it is taken.

LONG LIFE.

MANY young people feel as if very old age is a misfortune which is to be avoided, yet few become so old but that they would like to live a little longer. As in one sense of the word it is not with us to live or die, but to live in sickness and misery or in health and happiness to extreme old age, it is the dictate of true wisdom to begin early to live in the manner best calculated to secure a healthy old age, and to know what that way is, we cannot perhaps do better than to use the experience of the old, the healthful, and the wise. Within a few days, the venerable and lively Grant Thorburn writes, in sight of ninety :

“I am often asked how I live. Hoping it may induce some dyspeptic mortals to consider their ways and be healed, I give you the prescription.

“I rise at seven, A. M., wash, dress, and smoke a Dutch pipe-full of Miller’s & Mickle’s best tobacco ; at eight, I breakfast on half a pint of coffee, bread, dried meat or fish ; I dine at twelve ; I never eat enough ; I close dinner with half a pint of coffee and a crust of bread, smoke my pipe, and if the weather is warm, I lie on the sofa one hour ; drink two cups of tea at five P. M.

“I never eat butter on my bread ; I never put milk in either tea or coffee ; these privations are no restraint ; my stomach says “no.” I use sugar in both tea and coffee ; I never eat between meals ; I drink between meals at least one quart of cold coffee per day, without either sugar or milk. Some one said that drinking coffee and smoking tobacco is a slow poison ; in my case it has been slow indeed, for I have drank three pints of coffee, and have smoked five pipes of tobacco every day during the last fifty years, except when sea-sick in crossing the Atlantic. In September, 1798, when the yellow fever swept the streets of New York, I noticed that a chill always preceded the fever. By way of prevention, I put on woolen flannel, which I wore next my skin, from my ankles to my neck ; my wife and children put on the same. In the seventeen summers during which the fever prevailed, I never left the city, and every year, more or less, I nursed among the sick, yet neither myself, my wife, nor any of my seven children ever caught the fever.

"From that day, I have contrived to wear the same flannel garments, and during all that period I have been only six days confined to the house (not bed) by indisposition. I never feel a head, heart, or rheumatic pain. The savory food in which I delighted sixty years ago, tastes as sweet to my mouth now as it did then. I never was drunk in my life; I sleep without rocking, walk without a staff, and ate without brandy or bit-
ters

"Every day except Sunday, I cut wood for the stove with a buck and saw. The nursing care of my dear wife is now the rod and staff of my life."

If any of our readers should plead the example of our correspondent as their excuse for the use of coffee and tobacco, they should remember that he has lived long in spite of them, and without them would most probably have lived longer than he will do. At all events, let them couple with it his long life of regular, plain living, and honest industry. If he never got drunk, so must not they; if he never eat enough, so must not they; if he never exceeded in frequency and quantity, so must not they; if he failed not to maintain "a conscience void of offence toward God and toward men," so must not they; if they take a part of his habits, they must take them all. We have certainly never known a drunkard who did not love strong coffee and use tobacco largely, and these are the first steps toward a drunken, vicious, and wasted life, and if in any instance a coffee drinker and a tobacco user fails to land in the gutter, it is more of the grace of God than of the gift of man. If any person will promise never to taste a drop of spirituous liquors, we will give him an assurance and a permission—the assurance that he will never die a sot, and the permission to drink half a pint of moderately strong coffee at each meal—but never more, never oftener, never stronger.

WEARING RUBBER SHOES.

THE tendency of India-rubber shoes is to make the feet cold, and in such proportion endanger health; hence, they are useful only in walking when the ground is muddy or sloshy with melting snow—in these cases they are invaluable, and there is no equal substitute. Two rules should be ob-

served whenever it is possible : when rubbers are on the feet persons should keep moving, and remove them on entering the house, if it is intended to remain over a few minutes. If the rubbers have been on the feet several hours, both shoes and stockings are necessarily damp by the condensation and confinement of the perspiration, therefore all should be removed, and the naked foot held to the fire until warm and dry in every part ; if then a pair of dry stockings are put on, and a pair of warmed and loose slippers or shoes, there will be a feeling of comfort for the remainder of the day, which will more than compensate for the trouble taken, to say nothing of the ailments averted. But it must not be forgotten that as India-rubber shoes are impervious to water from without, and ought not to be worn except in muddy weather, and only then while the wearer is in motion, so leather shoes, rendered impervious to water, by blacking or by any other means, should be used like India-rubbers, temporarily, and when walking in mud or slosh. For common purposes the old-fashioned leather boots and shoes are best, if kept well blacked, with several renewals of dry socks during the day if the feet perspire profusely. As cold and damp feet are the avenues of death to multitudes every year, a systematic attention to the above suggestions would save many a valuable life.

MEASLES.

This disease prevails extensively in cities during the winter season, and will usually cure itself, if only protected against adverse influences. The older persons are, the less likely they are to recover perfectly from this ailment, for it very often leaves some life-long malady behind it. The most hopeless forms of consumptive disease are often the result of ill conducted or badly managed measles. In nine cases out of ten, not a particle of any medicine is needed.

Our first advice is, always, and under all circumstances, send at once for an experienced physician. Meanwhile keep the patient in a cool, dry, and well-aired room, with moderate covering, in a position where there will be no exposure to drafts of air. The thermometer should range at about sixty

five degrees, where the bed stands, which should be moderately hard, of shucks, straw, or curled hair. Gratify the instinct for cold water and lemonade. It is safest to keep the bed for several days after the rash has begun to die away. The diet should be light, and of an opening, cooling character.

The main object of this article is to warn persons that the greatest danger is after the disappearance of the measles. We would advise that for three weeks after the patient is well enough to leave his bed, he should not go out of the house, nor stand or sit for a single minute near an open window or door, nor wash any part of the person in cold water nor warm, but to wipe the face and hands with a warm damp cloth. For a good part of this time the appetite should not be wholly gratified; the patient should eat slowly of light nutritious food. In one case, a little child, almost entirely well of the measles, got to playing with its hands in cold water, it gradually dwindled away and died. All exercise should be moderate, in order to prevent cooling off too quickly afterwards, and to save the danger of exposure to drafts of air, which, by chilling the surface, causes *chronic diarrhœa* if it falls on the bowels, *deafness for life*, if it falls on the ear; or *incurable consumption* if it falls on the lungs.

HEALTH AND DISEASE

SAYS a correspondent, "I have been confined to my bed six long years. Till within the last year I was not able to rise and walk on crutches, which is a great relief from lying on a couch from one year's end to another. I feel like a new being, for everything appears strange and new to me, as if I had opened my eyes on a new world of beauties after a long slumber. I received my first start of improved health from reading your monthly journal; for three years I have been, and am now, practising on the wholesome truths which they inculcate; *i. e.* temperance in all things; plenty of exercise in the open air, leaving off suppers entirely by persons of sedantary habits, and lessening diet one-third in spring, and during warm weather, by all classes of individuals."

The Editor is in the frequent receipt of confessions of this kind, by letter and in person, from entire strangers, from dif-

ferent parts of the country, and he accepts it as proof that he is living to purpose, in that he is placing the means of health in the hands of many whom he may never see, and for this, aside from any pecuniary advantage, he greatly desires that the circulation of the *Journal of Health* might be largely increased, especially in families and among young persons.

COLDS CURED.

It would be to the saving of human health and happiness, and life itself, if the periodical press would never publish a recipe for any human ailment, which involved the taking of anything into the stomach.

Some scrap-editor characterizes it as an excellent remedy for a cough caused by a common cold, to soak an unbroken egg for forty-eight hours in half a pint of vinegar, then add as much honey, break up all together, and take a teaspoonful for a dose several times a day.

If the writer of that recipe had possessed the smallest amount of common observation, he would have known that if a man begins to cough, as the result of a common cold, it is the result of nature herself attempting the cure, and she will effect it in her own time, and more effectually than any man can do, if she is only let alone, and her instincts cherished. What are those instincts? She abhors food, and craves warmth. Hence, the moment a man is satisfied that he has taken a cold, let him do three things: 1st, eat not an atom; 2d, go to bed and cover up warm in a warm room; 3d, drink as much cold water as he wants, or as much hot herb tea as he can, and in three cases out of four, he will be almost entirely well within thirty-six hours.

If he does nothing for his cold for forty-eight hours after the cough commences, there is nothing that he can swallow that will, by any possibility, do him any good, for the cold, with such a start, will run its course of about a fortnight, in spite of all that can be done, and what is swallowed in the meantime, in the way of physic, is a hindrance and not a good.

"*Feed a cold and starve a fever,*" is a mischievous fallacy. A cold always brings a fever; the cold never begins to get well until the fever begins to subside; but every mouthful

swallowed is that much more fuel to feed the fever, and, but for the fact that as soon as the cold is fairly seated, nature, in a kind of desperation, steps in and takes away the appetite, the commonest cold would be followed by very serious results, and in frail people, would be almost always fatal.

These things being so, the very fact of waiting forty-eight hours, gives time for the cold to fix itself in the system, for a cold does not usually cause cough until a day or two has passed, and then to wait two days longer, gives it its fullest chance to do its work before anything at all is done.

AGRICULTURE.

NINE times out of ten the best answer which a physician can give to the patient, who, with direful look and dolorous tone, inquires what shall I do? is, *go to work*.

The most important injunction that can be given to this fast age, whether in regard to solid financial prosperity, or to enduring personal enjoyment, or to gladness of heart, or health of body, is, be content with a slow and moderate increase of your substance.

The crying educational error of the age is, allowing so many boys and girls to reach adult life without the knowledge of some handicraft, by which they might earn a living in any country, in case they were reduced to penury. There are scores of thousands of persons in this country who are living from hand to mouth, whose loss of a single day's labour would be followed by a dinnerless day, who might live in careless comfort on a single acre of land, but for the want of a little patient industry and self denial. Look at it:

A single acre of land will readily afford room for forty apple trees, and forty bushels to a tree is not an uncommon product, making sixteen hundred bushels of fruit, which, in mid-winter in any of our large cities or large towns, will readily bring, if in good order, half a dollar a bushel, and sometimes a dollar, by the barrel. A plain, industrious, and economical family in the country can live comfortably on half that amount of money.

Nicholas Longworth, of Cincinnati, to whose industry, sagacity, and enterprise this nation owes a large debt for

what he has done to promote the culture and perfection of the strawberry and the grape, writes, that in Germany an acre of grapes will yield eight hundred gallons of wine, whose lowest value is one dollar, in its trade state; and that the same yield can be had here, and when once in bearing, one-half is clear profit.

A New England farmer, of forty years' experience, writes that he raises six hundred bushels of onions on an acre of land; that at the last weeding in August he sows turnip seed, and gathers a crop of four hundred bushels; each of these sell in New York, and other large cities and towns, and sell readily by wholesale, for eighty cents a bushel, in almost any year.

An acre of cold, marshy, sandy land will yield forty barrels of cranberries, which often sell for thirty dollars a barrel.

An acre of the common white bean, which is easily cultivated, requires but little skill, and which is not affected by frost or rot, and which is always a saleable article, will yield an equally profitable crop, if well managed.

J. W. Manning says he cultivated a piece of ground "on which was an orchard of apple trees, some of them four inches in diameter; one hundred and fifty grape vines, part of them in bearing; a hundred and thirty current bushes in bearing; fifty hills of rhubarb, and one-third of the whole in the Cutter strawberry, which, in a season of thirty-five days, yielded five hundred quarts. And all on one-fifth of an acre of ground!"

With these facts before us, we say to all, if you want to live long in health and quiet and independence, go to work in the love of it, be satisfied with moderate gains, cultivate moderate ambitions, practice self-denials, and you will reap a rich reward here and hereafter.

MORALS OF SICKNESS.

THERE are certain forms of disease which, while they waste the body, depress the mind, and stupify the moral sentiment; hence the wise physician often feels compelled to address his remedies to the mind, to bring the religious element into requisition, in strong appeals to a sense of duty. Sometimes there is not left energy enough for an effort at restora-

tion. This is often the case with clergymen, literary men, and professors in colleges. One of these is like a man just entering the current above the falls of Niagara; he is sensible of his danger, feels that in a short time all effort will be unavailing, yet he has not the moral energy requisite to make use of the means necessary for his deliverance. This condition is in nearly all cases the result of *dyspepsia*, that is, it is the result of a want of thorough digestion of the food, a defect which is brought on by injudicious eating. Persons who use opium, tobacco, liquors, or strong coffee and tea, eventually fall into this same state. No Christian man will have any difficulty in saying that the use of liquors should be given up as a duty, under such circumstances. But let the physician of acknowledged science and ability press upon that same man the duty of abandoning the use of tobacco, or of adopting a plainer mode of feeding, he will find his appeals powerless. Can a man be guiltless who condemns his neighbour for drinking errors, but does not condemn himself for errors in eating? In other cases, where comparatively little is needed beyond a pill or two a month for a short time, except judicious exercise, the prescription is met with, "Well, I cannot spare the time, my professional duties are such that I have not the leisure." But suppose you die, what then? You cannot lose *now* an hour a day, *then* ALL time is lost!

Physicians well know that three-fourths of the ordinary attacks of sickness are the result of imprudence; that if men lived wisely, the average age would be full three score years and ten, instead of half that term, as it now is.

We know that if human life is valuable to all, the increase of its duration would increase its value. That if any man is useful to the church or the world, from thirty to forty, he would be still more useful from fifty to sixty; and that it is his duty to protract his usefulness, there can be no doubt.

Again, none will deny that a man in robust health is more available in any calling than he would be if he were an invalid. If then it is the duty of every one to do the largest amount of good possible for him to do, he is doing a wrong to society, and to his master in heaven, if he fail to use the means to avoid disease, and to keep him in robust health; that is, if he fail to inform himself as to the best method of accomplishing such results.

The most terrible of all spiritual conditions, as well as the most utterly hopeless, is for a man to be conscious of his going to perdition, and yet to feel a total indifference to his situation, so much so, as to be incapable of making any effort to escape the ruin. Such is the bodily condition of many persons; they are not sufficiently alive to their situation to be stimulated to proper efforts for their deliverance, by any appeals to duty, whose end is death!

TAKE LIFE EASY.

"*How old they look!*" said the celebrated Indian chief, *Kahgegaboo*, on his return to New York, after a comparatively short absence. Young men, whom he had been accustomed to meet daily, seemed to have grown old in four or five years. Faces which formerly appeared never to have known what anxiety was, had, in so short a time, grown care-worn, and an expression of mingled sadness and solicitude pervaded almost every countenance.

The observation was founded in fact. Our young men do grow old before their time, in their torturing haste to obtain a millionarity. Not one in a multitude has the stern courage to adopt practically the sage motto, *festina lente*. Few seem to appreciate the wisdom of making haste slowly. Few indeed have that cheerful satisfaction in moderate daily gains which so much contributes to the every day enjoyment of life. Yet if we take the pains to look over the past, we shall scarcely fail to find that men of moderate ambition, satisfied with a slow and steady increase to their fortunes, who set their face, as a flint, against every enterprise promising splended dividends, have come to a quiet old age, having enjoyed their affluence for a young life time. On the other hand, of those who boldly embarked in the "*splendid speculation*," risking all on the hazard of a die—how have multitudes of them gone out in the night of a drunkard's grave, or having made a wreck of position and character, have ended life early, in dishonorable obscurity, or in pinching penury!

And of the young who joined in the race of ambition, who dashed madly after professional distinction, mounting rapidly

to the skies with a meteor-like effulgence—how many of them too have fallen suddenly from their high estate, and left a worse than midnight gloom hanging around their memories!

In view of the whole subject, we cannot do better than close the article, as we began it, with the words of another celebrity, *Professor Silliman*:

“YOUNG MEN! do not use up all your capital in the beginning of life.”

THE DINING-ROOM.

THE *New York Spirit of the Times* aptly and beautifully says: “The refinement of a family is no where so quickly seen as at the table, and nowhere do men’s sensual and selfish instincts become more prominent. There is the centre of a family after the day’s wandering; there its first meeting after a night of forgetfulness; there we give hospitality to the stranger; there the tongue is loosened, the wandering thoughts called back, and the heart is warmed into expression, under generous fare.”

We love to see and hear the cheerful greeting, as the members of the family, one by one, come to the breakfast table; there is politeness, refinement, elevation in it; and underlying all, a sweet affection, making the day begin with kindly courtesies, and the outgushing of warm hearts. Then, at the close of the day, its labors, its toils, its fears, its disappointments, and its dangers passed, to receive compensation for all, in rest and repose. The smile may be more languid, the voice and tone and gesture may be more subdued, but as pure an affection wells up from every heart, and as true a love speaks out from every eye, to soothe and soften the perturbations of the day; and at a later hour still, to bow around the family altar in humble, penitent, and loving devotion, in health and competence and safety! these are joys which kingdoms cannot purchase, but which are given to all who properly seek them. These are scenes which should be enacted every day, in every household in the land. But are they? And if not, why not? Let withering shame and crushing contempt be upon the father, mother, child, who stands in the way of happyfying scenes like these. How are the buds of joyousness blasted in

many children's hearts; that would else have bloomed into flowers of gladness all day long, by a father's entrance to the breakfast room, after a night's debauch, whose first word is a stupid growl or coarser curse; or by the mother, whose shattered health, or broken ambition, or half-crazed intellect, or low nature, leads her, for successive weeks, and months, and years, with but an average exception in a score or more, to approach her gathered family always last, creeping in more dead than alive, with some fierce complaint, some low invective, some groundless charge, some frivolous objection, some mean insinuation, some reckless assertion, or some unendurable lie; or the pampered son or daughter, the pet of ignorance, of misplaced affection, or of senseless wealth, who comes to the table with swaggering contempt, or listless indifference, who by boisterous and imperious orders, or by inarticulate whispers, outrages the servants, insults the guests, and mortifies the family—on all such mean, and selfish, and petulant natures, which scatter clouds where else there might be sunshine; which plant thorns where otherwise the sweetest flowers would have flourished—on people like these, we say, there will come, sooner or later, a fearful retribution of years without honor, of age without affection, and a lifetime wasted, if, indeed, it does not end in a premature death, or the more terrible mad-house.

SUNDAY PIG DINNERS.

POUGHKEEPSIE, August 6th, 1856.

DEAR SIR:

Since I last saw you, I have been in almost uninterrupted health; my strength was so great, that I could labor with any man at any kind of work all day, and feel best at night, and during the hot days I did most and felt best. This, I suppose, caused a carelessness in diet, though I hardly yet am conscious of it, for I seldom over-eat, though I did Sunday before last—that hot Sunday—eat such a dinner as I would have done on Monday, and then yielded to the influence of the day, there being no service in church in the afternoon, and laid down on the floor and slept till tea-time. Monday morning, I awoke at 4 o'clock, with a profuse painless diarrhœa, and by 3 o'clock, P.M., I was passing a white, watery fluid, and passed more water than I had drank in a fortnight.

We are in a state of betweenity entirely, as to whether we

are under most obligation to ask pardon of a pig or our correspondent for the heading we have given to his letter. We are rather inclined to vote for the pig. Pigs don't eat "*Sunday dinners*." They treat every day alike, and eat every day, at least, when they can get it, until they don't want to eat any more. Man is the only animal in nature who eats more than he wants, as far as our knowledge of natural history informs us.

We have much less muscular and mental exercise on Sunday than on week days, hence, much less wear and tear and waste, therefore a proportionably less need for supply for repairs. Multitudes make the dinner for Sunday the most sumptuous of the week, with artificial tempters of the appetite to boot. It is no wonder, then, that on Sunday afternoon, we are a nation of gorged anacondas, too sleepy to see, too stupid to think, and too lazy to move.

The best Sunday dinner—best for the body, best for the soul—is half a glass of water, a piece of bread and butter, and a slice of cold meat. Thus doing, while our servants will bless us, our ministers will preach to listening congregations and not to sleeping hulks.

Meanwhile, if any one desires at any time to get up an extemporaneous *amateur* cholera-morbus performance, let him take a nap on the floor soon after a hearty dinner. The lowest part of a room being the coldest, a person sleeping gets chilled on the outside, checking all exhalations and driving the drains inwards, to find vent in the manner just named. To clergymen who officiate in the morning and afternoon, the advice is given to eat nothing at all beyond an apple or two or orange, or piece of bread and butter, with a cup of warm drink between the services, they will thus be able to preach easier to themselves and more profitably to their hearers, because it requires less physical effort, and the mind is more active.

We personally know two western clergymen, equally eminent, and deservedly occupying positions of high responsibility—one eats nothing between the services, the other dines on strong tea—the former we have never known to be ill, the latter has a dangerous attack of sickness every year or two, and is very often complaining between times.

CUSTOM.

“CUSTOM to whom custom is due,” was the conservative precept of Apostolic times, when the law, enacted by the constituted authorities of the country, was the “*higher law*,” and *obedience to the powers that be*, was enjoined as one of the first duties of a good citizen, while those who violated these laws, “resisted the ordinance of God.” Fanaticism run mad practically advocates the notion now-a-days, that every man has a right to interpret the Scriptures for himself, which is really nothing more or less than making his own judgment a rule of right, and, if thwarted, in acting out that judgment in his relation to others, affords him ground for saying that liberty of conscience is denied him, while those who do not accord with him in his interpretations, are denounced as hater of God’s word, and enemies to his religion; and we are precipitated at once into that most terrible of all rules, the anarchy of re-religious fanaticism. As well may every man claim the right to interpret the Constitution of our common country, and act up to his interpretation. The “most direct route” to a peaceful and prosperous government, is for those who do not like it, to clear out, and go to some country whose laws are more congenial. Mexico wants money, and has land to sell, so with the Central American States—a territory for sale, large enough to give a good sized state to each considerable body of fanatics, who, against the peace of our common country, are laboring in so many ways to sap its prosperity, and interfere with its true advancement. Prudent men, thoughtful men, see with pain, how many wild-brained, hot-headed, unbalanced young men, and old too, make a hustings of the pulpit, and goaded on by a “*zeal not according to knowledge*,” soon find themselves out of sight of the Cross which they had sworn (and for which they receive pay) to preach; and instead of girding themselves, sailing on a sea of love, winning souls to Christ, are enveloped in storms of passion, and with lowering eyes, and corrugated forehead, and clenched fist, and stamping foot, and thundering voice, hurl forth whole avalanches of bootless wrath; or spitting out seething curses through gritted teeth, their hearts the meanwhile (and from which all these things come) being the very pandemonium of

of imprecation and anathema. And against whom? their brother man! and for what? differing from them in opinion! Shame, oh shame, to bosoms so inhuman—a burning shame to heads so intolerant!

These brimstone preachers, who have got into office by mistake, are dyspeptic men, or have been crossed in love or ambition, and should be promptly placed under a “regimen” of bread and water, and cracking rock for the turnpike. It is perfectly wonderful how steady, hard work, and plain food knock insanity and ill health out of a man; and at one and the same time put common sense and good health in their place. The gentleman who amused himself sometime ago with “making paper” and smoking cigars, found they did not agree with him, but reduced his flesh, spoiled his color, and took away his strength, causing constant head-ache, dormant appetite, sleepless nights, and scheming days, and turned right about, dashed away his cigar, emptied his wine-glass, threw down his pen, and, by driving nails, making pine boxes, drinking cold water, and coffee made out of burnt bread crust, with corned beef and stirabout, came to enjoy perfect health, and gained fifteen pounds of flesh during the first sixty days of his *Sing Sing* sojourn, and no doubt has his wits about him as well as any other man. There is great potency in plain food and hard work, they have wonderful virtue in clearing the cobwebs from the brain of opinionated people. Plain food and hard work! magnificent pills are they! they bring a man down from æriel heights, and sober his views, and make him fit to live like common folks and among common folks, in a time surprisingly short. They did more for the forger in two months than homœopathy accomplished in two years; this we account for, however, in the antagonistic qualities of the prices and pills, the latter were *secundem artem*, really infinitesimal, sweet as sugar, and as easy to take as the mountain-sized fees of the far-seeing doctor. The amount of the whole matter is this, the only way to have sober, true, and just views of men and things, is to live on plain food, and engage in some moderate remunerative work for several hours of every day, by these, with light suppers, regular habits, great personal cleanliness, and, freely associating with intelligent men of all parties and sects, we believe

a heaven of strong common sense, of liberality of sentiment, of conservatism and sound morals, would, in no great length of time, pervade this entire land, make it a whole brotherhood of States, and so bind them together, that true progress and solid prosperity would be witnessed in all our borders, the ensignia of a great nation, and of a people happy and free.

RETURNING TO TOWN.

THE weary wanderers after the pleasures and the joys they could not find at home, are now coming back to try it again in the party, the ball, the theatre, the opera, the lecture, the dance and the flirtation. What a hopeless search for happiness! might just as well expect to find a rose growing out of an iceberg.

Some went after the health and vigour and joyousness, which inexorable "business" had ground out of them, and we hope, and doubt not, that many of our fellow citizens have returned in higher health, and in more buoyant spirit. The object of this article is to suggest how these benefits may be maintained, and how longer enjoyed than they will be if our suggestions are unheeded. The appetite acquires a momentum by change of air and scene, and associations and activities which will carry it on to the first weeks of business, but if that appetite is indulged under circumstances of less pure outdoor air, of less exhilaration of agreeable and enlivening society, with less personal activities, the supply will be greater than the demand, and "fullness" will come, giving head-ache, depression, neuralgia, or "bad-blood," thick, imperfect and impure, will bring nervousness of body, fretfulness of mind, peevishness of disposition, and general irritability of the whole being, and the sun will cease to shine, clouds will over-cast the clear blue sky of fall, and amid the withering of flowers, hope will die out, and weary, wretched listlessness will, like baleful stars, cast its malign influence over the whole existence.

In truth, it is not an unknown observation, that persons after a joyous and renovating summer, have come home to die, simply because they have eaten with the appetites of an active life, when that activity was no longer observed. Might just as

well expect a locomotive not to explode when, although stopped, the fire is still allowed to burn on.

We counsel all then, for the first few weeks after returning to town, to eat one-third less at each meal, until cold weather sets in, when the other third will be required for purposes of fuel, and may be indulged in, not only with impunity, but with pleasure and advantage.

THE GLORIOUS SUN-SHINE.

DR. KANE and his men, in their arctic voyage, had abundance of exercise, and the purest and most luscious air, nor were they exposed to malarias or miasm; in such a pure cold air there was no cause of noxious exhalations, and yet they had to contend against disease, in consequence of the mischievous effects of the absence of sun-shine for many weeks together.

The general reader may be familiar with the observation of an eminent merchant that his book-keepers soon became ill, and some of them died; the office being in a room where no sun-shine ever came; on changing to an upper room, the windows of which faced the sun, there was an immediate and permanent removal of the difficulty.

Dogs kept in dark, damp cellars become tuberculous in a few weeks, and die of consumption.

A New York merchant of wealth purchased a farm out west for a promising son; within a year he became unwell. Inquiries were made as to his sleeping-room, the answer was, that he had for his chamber a large upper room, well lighted. His sister paid him a visit, and soon observed that his clothing in his wardrobe was damp, while that in the drawers was actually moulded, when the fact presented itself that the room was on the north side of the house, overlooking an immense flat prairie, and that no ray of sun-shine ever entered from one year's end to another. He returned to New York and died of tubercular disease, which, with great certainty, was hastened, if not originated, by the unfortunate position of his chamber. The lesson is, that the family room, the sleeping apartment, the study, in short, any apartment which is occupied for the greater part of each twenty-four hours, should

have its windows facing the south, as nearly as possible, so that the glad sun-shine may lighten it up, and keep it warm, and dry and pure.

THE FEET IN WINTER-TIME.

No person can be well long, whose feet are habitually cold; while securing for them dryness and warmth, is the certain means of removing a variety of annoying ailments.

The feet of some are kept more comfortable in winter if cotton is worn, while woolen suits others better. The wise course therefore is for each one to observe for himself, and act accordingly.

Scrupulous cleanliness is essential to the healthful warmth of the feet; hence all, especially those who walk a great deal out of doors during the day in cold weather, should make it a point to dip both feet in cold water on rising every morning, and let them remain half ankle deep, for half a minute at a time, then rub and wipe dry, dress and move about briskly to warm them up. To such as cannot well adopt this course from any cause, the next best plan is to wash them in warm water every night just before going to bed, taking the precaution to dry them by the fire most thoroughly before retiring; this, besides keeping the feet clean, preserves a natural softness to the skin and has a tendency to prevent and cure corns. Many a troublesome throat affection, and many an annoying headache will be cured if the feet are kept always clean, warm, soft and dry.

The moment the feet are observed to be cold, the person should hold them to the fire, with the stockings off, until they feel comfortably warm. One of the several decided objections to a furnace heated house, is the want of a place to warm the feet, the registers being wholly unsuited for that purpose. Our wealthy citizens do themselves and their families a great wrong if they fail to have one room in the house, free for all, where a fire is kept burning from the first day of October until the first day of June, on a low grate, on a level with the hearth, after the pattern of Andrews & Dixon, of Chestnut street, Philadelphia; for the closer the fire is to the hearth in a grate, or to the floor in a stove, the more comfortable is

it, and the less heat is wasted. This is one of the delights of the good old fashioned wood fires, the very thought of which carries so many of us away to the glad scenes of childhood and early homes. It ought to be known in New York, where hard or anthracite coal is burned, that with one of the grates named, filled with hard coal and a few pieces of Liverpool or cannell put on top, nearly all the advantages of a wood fire are secured, at least as far as cheerfulness, comfort and warmth are concerned.

Some feet are kept cold by their dampness from incessant perspiration, in such cases cork soles are injurious, because they soon become saturated, and maintain moisture for a long time.—Soak a cork in water for a day or two and see. A better plan is to cut a piece of broad-cloth the size of the foot, baste on it half an inch thickness of curled hair, wear it inside the stocking, the hair touching the sole; remove at night and place before the fire to dry until morning. The hair titilates the skin, thereby warming it some, and conducts the dampness to the cloth.

Scrupulous cleanliness of feet and stockings, with hair soles, are the best means known to us of keeping the feet warm when they are not cold from decided ill health. A tight shoe will keep the feet “as cold as ice,” when a loose fitting one will allow them to be comfortably warm. A loose woolen sock over a loose shoe will maintain more warmth than the thickest soled tight fitting boot. Never start on a journey in winter, nor any other time, with a new shoe.

THE BIRDS OF THE WOOD.

THE true uses of the beautiful are to happify man, hence we shall never fail to find throughout the wide empire of the beneficent Father of us all, that beauty has its uses; or if those uses are not known to us now, a closer observation will discover them. Then spare, oh spare, the beautiful birds of the early spring time, and of the maturer summer; for while they delight us with their sweet, glad twitterings, they perform a toil all day, which sturdy man, with all his wisdom and all his power would be wholly inadequate to accomplish. Time out of mind have we been told that the birds were the worst enemies

of the hard working tiller of the soil, and with that impression, millions of these loving warblers have been remorsefully, yes, gladly destroyed. But not long ago, a farmer, as observant as he was humane, shot a yellow-bird in his field, in order to convince a neighbor that birds were actually useful rather than destructive. On examining its little stomach, they found it contained two hundred wevils and only four grains of wheat. Birds like our domestic fowls, thrive on flesh, and are the voracious destroyers of insects.

But as sweetness of character is the steady attendant of benevolence in men, so there is a kindness in the little bosom of the feathered songster, which well accords with its bonny plumage, its beautiful voice, and its sterner utilities.

The correspondent of a Washington paper relates, that noticing an extraordinary commotion near a bird's nest, he found that a mother-bird had been caught by the wing among the twigs of a tree; her cries brought others, and when her efforts for release were unavailing, the other birds flew away, but after awhile returned, each bearing an insect of some kind, or other article of food, in its bill; some gave to the mother, others gave to her half-grown nestlings near by. When the gentleman released the mother, there seemed to be a universal jubilation for a short time, when the others flew away, and the mother-bird nestled among her young ones.

Who that reads this beautiful incident will ever hurt a bird again, or allow children, or any person under them, to do it?

And if the little birds thus help one another in trouble, let not man, with his high relationship to angels, ever fail in aiding an unfortunate brother in his sorrow, in his poverty, or in the hour of crushing trial, or wasting illness.

HOW TO COUNT.

"Mr. Smith, why have you kept me waiting to let you in, until three o'clock in the morning?"


"It's a mistake, my dear, you don't know how to count, for I heard the clock strike one just now, two or three times."

NOTICE EXTRAORDINARY.

Subscribers will please remember that all subscriptions expire with the December number, and that in no single instance is our Journal sent without being ordered and paid for, so that those who do not desire to take it another year, need not be at the trouble and expense of writing to that effect. The editor studies how to keep in good health, and succeeds pretty well, having taken but one remembered dose of medicine in twenty years, and that was one of his own pills, and it not only cured him; but he has remained cured, has never lost a meal for want of an appetite, nor a night's sleep from sickness. One of our ways of keeping well is to keep in a good humor, to study how to secure a succession of pleasurable feelings, and how to avoid all jarrings, even of a slight character. Hence the request above—for consider what a jar it would be to open a letter, and instead of finding a dollar, find a discontinuance! But what a succession of pleasurable feelings to find old subscribers renewing, not only their remittances of money, but their expressions of good will and satisfaction, and as a proof of the same, sending the names of new subscribers, obtained through their personal influence. While on the subject, we may name also, that another means of avoiding “disagreeables” is, when the first word or line of a letter indicates ill temper, not to throw it in the grate, but to close it at once, and lay it carefully away, to make “coals of fire,” at some subsequent opportunity, which, by the way, is pretty sure to occur; and really it is a kind of a pleasure sometimes to “heap” them up sky-high!

Another way of ours is, whenever a letter is seen to be over a page, we turn to the writer's name, or the few last lines, and determine by them whether to take any notice of it or not. We cannot afford to read interminable letters, unless they are from our actual patients; them we read with interest and care, because we are paid for it, and are anxious to know all about them.

Subscribers are requested to look at one of the advertising pages, and read the contents of the first five numbers of the *FIRESIDE MONTHLY*. Its object is to provide a monthly reading for families which will always be safe, practical, and pertinent to the times; a publication which aims never to offend the religious sentiment of any evangelical christian; a publication which, though not professedly religious, shall never be against religion, the Bible, or the Sabbath day. It is purposed to exclude fictitious reading, and confine its pages, at least for the present, to fact, to the great realities of life. We know of no similar publication in the Union. Such an one is needed, but we are doubtful about its being sustained. The useful and the true is not now largely sought for; fiction and frivolty is the fashion of the times, even in many excellent families. We have risked something, and are willing to lose something for the bare chance of founding a publication which may be antagonistic to the pernicious influences of much of our periodical literature. If any of our subscribers will lend their aid in our enterprise by subscribing to the “*Fireside Monthly*,” which is one dollar and fifty cents a year, we will offer the inducement that two dollars sent previous to January 1st, 1860, will pay for the *Journal of Health* and the *Fireside Monthly* for one year from that date, and we are persuaded that a physical and moral result will be observed, which many times the money expended in ordinary ways would fail to secure, for the *Journal* and *Fireside* labor to save the life, and soul, and secure the health of both body and mind.

 Please address all subscriptions for the year 1860, (sending fractions of a dollar in postage stamps) to “**HALL'S JOURNAL OF HEALTH BOX, NEW YORK.**”

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

We aim to show how Disease may be avoided, and that it is best, when sickness comes, to take no Medicine without consulting an educated Physician.

VOL. VI.]

DECEMBER, 1859.

[No. 12.]

OUR CHILDREN'S TEACHERS.

A seventy-five cent volume called "Uses and Abuses of Air," has never yielded its talented author a dollar's profit, and yet it is one of the most practically useful books on that subject which we have seen. But it is not the taste of the times to patronize the books, papers, magazines, which are best calculated to promote public good, and advance the true and permanent interests of the masses. This is the reign of cheap literature. The great patronized now is, pictorial magazines, weeklies filled with wishey-washey love tales, or stories of the terrible, with "horrible" headings. Scarce anything attracts attention now, short of a "midnight murder," or a "shocking catastrophe." "Eugene Sue," "Hot Corn," and "Uncle Tom," with their exaggerated imaginings, sell by the scores of thousands, pandering to the passions in morals, or in politics, stirring up brother to fiercer fight against his brother, or stimulating prurient searches after things which ought to remain unexposed; while better books, books whose aim and end is to instruct the masses as to the preservation of health, the maintenance of good constitutions; which seek to invite the young to profitable industries, to elevating amusements, and refining associations, cumber the shelves of the philanthropic bookseller for years together. The Religious Weekly made up of articles fit to be read in any assembly, purifying the heart, instructing the conscience, expanding the intellect, and moulding the morals for a higher sphere, leads a gasping life, existing from day to day; while the flash journal, filled with the most inanè trash in part, and

in other part, feeding the mirth of the multitude with stale jests or newer "inventions" at the expense of the rich, the religious and the good, these count their quarter of a million weekly sales. This will be the case just as long as the newspaper supplants the Bible, just as long as parents commit the religious instruction of their children to others, almost wholly to the hired governess, the Sunday school teacher and the occasional lecture of common instructors, too seldom turning to the original fountain, the *Revealed Word*, consulting second hand authorities; all fallible, none unprejudiced.

The Bible, the Text Book,—the Parent, the Teacher, this must be the agency which men will at last come to; this is the most practicable scheme for human amelioration. A dollar will buy the Bible; the teachings cost nothing, the compensation being that sweet love, that pure enjoyment, that delicious intercommunion, which goes out and back from parent to child in such an occupation. With such instructions, in brief instalments, given kindly, lovingly, patiently, the daughter never takes to the street, nor the son to the gutter; the sister grows up pure, the brother grows up manly; the "dishonorable transaction," the "clandestine marriage," the "unhappy match," never break up the peace, never wither the hopes, nor "blast the expectations" of such a domestic circle. It is not the children of this sort of folk who fill jails, people penitentiaries, crowd the hospitals and rend the air of asylums with the shrieks of insane occupants. No, no, no! the frequenters of the church, the lecture room, and the prayer meeting; children who have memorized the catechism, and attended the Bible class, who learned to sing the "psalms, and hymns, and spiritual songs" of the olden time; it is not from the company of these that annual drafts are made to replenish the ranks of the daily dying in the institutions just named. Recruits are furnished full fast from orphaned or neglected children, whose education is obtained in the street; who run to see all the "fights," pilfer from huckster's stands, crowd around the show door for the chance of "slipping in," who attend militia musters and target shootings, who save their chance dimes for the circus, the negro singer, and the theatre, who "pitch quoits" with copper cents, and play marbles for "keeps," who delight in the strains of "*Old Dan Tucker, Lucy Long, and Jim along Josey*," who take to the cigar at ten years of age,

and learn "to chew" even earlier; who can "take a glass" in the manner of a finished gentleman, and order an oyster supper for a friend from the country with the air of a millionaire, and all before the "teens" are passed; a little later, and lower down, comes the opera, (as now managed generally,) with plots founded on infidelity, debauchery and crime, with the club house, the Sunday afternoon "drive." By this time they learn to "discuss" questions, but never any higher up than the last play or novel, the new star or prima donna; in the absence of these they glorify free living, abnegate marriage, with low impertinences disparaging women, cursing the difficulties of divorce, and launching out in praises of free love. About this time the money is gone, if not sooner; "position" lost, and character questionable, while the sheriff's warrant for forgery, or a ticket to the hospital for infamous disease closes their public life; the short remnant of it still remaining, to be passed in the felon's cell, or as the occupant of "a bed," one among surrounding thousands, where the groans of the daily dying, and the shrieks of those in mortal agony, are merely interludes in the drama going on in the heart; the escapeless, the ceaseless hugging of sharp-pointed memories.

Parents, the moral is to you. See to it, that your children's reading is that which is useful, substantial and true, and that all their recreations be healthful as to the body, and as to the heart, refining and elevating.

HAIR WASHES.

THERE are only two which are always safe, and always efficient, cold water and soap-suds; the cold water once a day, the soap-suds once a week.

About two years ago, it was established in a court of justice in New York City, that one of the best, as well as one of the most popular hair washes, was simply soap-suds colored and scented; any one ingredient could be left out, except the soap-suds.

The most universally applicable treatment of the hair of boys, girls, and men, is as follows:—

Make half a pint of soap-suds with pure white soap and warm water, on rising any morning; but before applying it, brush the whole scalp well while the hair is perfectly dry, with the very best Russia bristle brush, scrub back and forth with a will, let not any portion of the surface escape. When brush

ing the top and front, lean forward, that the particles may fall. After this operation is finished, strike the ends of the bristles on the hearth, or on a board, next pass the coarse part of the comb through the bristles; next, brush or flap the hair back and forth with the hand, until no dust is seen to fall; then with the balls of the fingers dipped in the soap-suds, rub the fluid into the scalp and about the roots of the hair; do this patiently and thoroughly; finally, rinse with clear water, and absorb as much of the water from the hair as possible with a dry cloth, then (after allowing the hair to dry a little more by evaporation, but not to dry entirely,) dress it as usual, always, under all circumstances, passing the comb through the hair slowly and gently, so as not to break any one off, or tear out any one by the roots.

By this operation, the alkali of the soap unites with the natural oil of the hair, and leaves it perfectly clean and beautifully silken, and with cold water washings of the whole head, and neck, and ears every morning, it will soon be found that the hair will "dress" as handsomely as if "oiled to perfection;" with the great advantage of conscious cleanliness, giving too, the general appearance of a greater profusion of hair than when it is plastered flat on the scalp, with variously scented hog's fat, as is the common custom.

There is a general saying, that cold water "rots the hair." The statement is of itself absurd. The hair is rotted by the filth which is allowed to cake upon the scalp by virtue of the grease, natural and artificial, gathering dust of every description, and making a composition, the very thought of which is nauseating.

Every mother who would pride herself in having her daughter possess a beautiful head of hair, luxurious, long and silken at sweet nineteen, should forbid any application to the hair, except pure water as above, keeping it short, and allowing it to lie naturally on the forehead.

POUTING.

A little girl after playing awhile with some other children, suddenly broke up the happiness of the company by going home in a passion, because "they wouldn't play my way." This may be set down to mere waywardness in a child, but there is much of it in grown persons, in the great plays of prac-

tical life. There are persons of education, and culture, and of real benevolence, who refuse their co-operation in a good direction, simply because things are not done precisely in the way to suit themselves, and they go off to whine, and pout, and complain, pouring out there jeremiades in voluble profusion, or to waste their energies in crude experiments, or in impossible endeavors.

The "twelve," of olden time, while yet children in the knowledge of the kingdom, complained to the Master of another because "he followeth not us," is not of our "set," does not belong to our party, is not a member of our church, we are not acquainted with him, we know nothing about him. "Forbid him not" was the broad, and brotherly, and suggestive reply, embodying a generous principle of action for all time. Whoever does good, let him do it, bid him, "God speed," "forbid him not."

Some men lack ballast, self-willed, self-confident, and with much apparent benevolence, are at the bottom ugly hearted. If a house is burning down, they will let it burn unless the fire is extinguished in precisely the way which suits them. There is a case in point where some New York gentlemen encouraged the establishment of a "coffee house," where any one could step in and take a cup of coffee at a small cost, with the privilege of reading useful books and newspapers at the same time, without additional expense, the object being to provide a substitute for drinking saloons, bar rooms and beer houses. It would scarcely be supposed that there could be any objection to such a plan. Yet it is opposed, and a substitute is offered thus: "Let us have reading rooms by all means, with pure cold water to give away, but nothing whatever to sell, and paintings and music free to all well behaved persons of both sexes; the young ladies would attract the young gentlemen, and perhaps *vice versa*, without the aid of coffee." They oppose a literal coffee house, because they do not consider it radical enough; it is not the way they would go about exterminating intemperance, for possibly, in their cold water fanaticism, they would contend that drinking coffee is almost as bad as drinking brandy.

Whenever we see a man doing good, let us regard him with a liberal spirit; let us take it for granted that his motives are good, and "forbid him not," simply because he is not of the

same set, or sect, or party with ourselves. Let us help him on in so far as he is doing good, and still condemn the evil, for no man's conduct is wholly free from errors in principle, and practice too. So that if the system is rigidly enforced, that a man must be forbidden doing good, because his company, his motives, his principles do not precisely accord with our own, then must all good doing cease, and darkness, and moral death will settle over a ruined world.

There is no more striking exhibition of human presumption and illiberality, than to malign any man, or body of men, to pervert their whole conduct, and make the good they do evil spoken of, simply because in some feature of their operations, there may be in the pouter's opinion, a lack of wisdom or consistency.

"We forbade him because he followeth not us." Here is human nature in one of its narrowest phases; a feature which in the world's history has hindered much of good doing, thwarted much, antagonised much, the doers wherein will have much to answer for in the great day of reckoning. Let all then work with good workers as far as they can, and not speak evil of their good. Where we cannot enforce total abstinence, let us do what we may to encourage a wise moderation.

ABUSE OF MEDICINE.

"I sincerely believe that the unbiassed opinion of most medical men of sound judgment and long experience is made up, that the amount of death and disasters in the world would be less if all disease were left to itself, than it now is under the multiform, reckless, and contradictory modes of practice, good and bad, with which practitioners carry on their differences at the expense of their patients."

Such is the declaration of a Boston physician, who has published a book. We will venture the assertion that "most medical men of sound judgment and long experience," will give it as their "unbiassed opinion," that the writer of the above has maligned his brethren, and has degraded himself by uttering a sentiment so unjust and so foreign to the truth.

Our own experience is that the longer we live, the more fully are we convinced of the value of medicine as a remedial agent in disease; and such we will venture to say is the experience of every practical physician in the land, of education,

and of skill. And such we think is the opinion to-day, of Dr. Jacob Bigelow, of Boston town, of the noble old Bay State. In justice to the doctor, we are compelled to believe, that in writing the above sentiment, he got in a fog, and kept on writing, in the hope of seeing daylight, but failed to make his point, and closed in a kind of desperation, without knowing exactly what he did say, as the unregenerated lawyer who, on being unexpectedly asked to return thanks after dinner, couldn't exactly get at the "Amen," but ended by a "Respectfully, Yours."

The abuse of medicine by the ignorant and unprincipled, more than counterbalances its good effects in the hands of educated and skillful practitioners, is what the Doctor intended to say, but from some cause or other, he couldnt bring his mind to a focus. But even that statement is foreign to the truth in our opinion, for by the light which medical men have thrown out in their investigations as to health and disease, the average duration of human life has travelled up from twenty-one years in the sixteenth century, to forty-one in the nineteenth; or expressing it in another form, a child born at Geneva in the sixteenth century, would probably live five years, but born at the present moment, he would, with equal probability, live forty-four years. All honor then to the Profession, to the Art, to the Science, which in three centuries has by its laborious investigations, and by the liberal diffusion of its light, largely aided to increase the duration of human life nearly nine times.

BAD BREATH.

If when the face is brought near anothers', the lips are kept firmly closed there is no bad breath, that which comes from the nose being not perceptibly disagreeable.

Much of the disagreeable odor of a late meal may be avoided if the teeth and mouth are well rinsed with warm water, and the tooth brush is passed across the back part of the tongue.

In some persons, a foetor of breath and of the feet alternate. In others, both are present at the same time.

A foetid effluvia arises usually, if not always from three causes; first it is hereditary, being connected with a scrofulous

taint; second, it arises from a want of personal cleanliness; third, it attends a disordered stomach. The second and third suggest their own remedies. The first is a grievous and mortifying misfortune to all sensitive minds, but it may be remedied to a very considerable extent, by persistent habits of strict personal cleanliness, by large out door activities, personal regularities, and the temperate use of plain substantial food, carefully avoiding all gross and rancid articles of diet, suet, cheese, pies, puddings, smoked and fried meats, fish and the like, using often and efficiently the vapor or warm bath, with soap and plentiful friction.

CONSUMPTION.

MORE persons died of consumption in New York City during 1857, than in 1856. But judging from newspaper advertisements, we would suppose there was not the slightest necessity for a single individual thus to perish, who could raise a few three cent postage stamps, as two of them will purchase a "*recipe*" for the mastery of this terrible disease. The late and highly vaunted "*medicated inhalation*," that is, the drawing of the fumes of medicines into the lungs, and thus applying them to the very seat of the disease, although "*it appears very reasonable*," (to those who know nothing at all on the subject,) is utterly inefficient, having in two years almost passed from public remembrance.

What are we to think of the value of our medical schools, when the names of hundreds of young physicians were paraded in print as inquiring into the merits of the new practice? It showed the mortifying fact, that multitudes of young men graduate, who are ignorant of the very first principles of the noble and humane art, the name of which they live but to disgrace.

And further, it ought to read a lesson to editors not to lend their aid in building up a system of medicine, of the nature of which they are wholly ignorant. For it cannot be forgotten that almost every secular paper in New York, threw the weight of its influence, by commendatory editorials, towards inducing their readers to place themselves under the treatment; some

of these editors receiving as much as three hundred and fifty dollars for a single advertisement, the "editorial notice" included. We do not say that these editors propagated a deliberate falsehood; very likely they believed with the multitude that there was some truth in the "new practice," and that it appeared to them just as "*reasonable*" as it did to the most uneducated John Smith, but a true morality holds them responsible to their readers for commending to them, ignorantly, a worthless remedy, just as responsible, only more seriously so, as for recommending an investment in an unsound company.

All ought to have known that if it had been an efficient remedy, educated physicians of all nations would have hailed it as a boon to humanity, and held up the discoverer as another *Harvey* or *Jenner*, instead of which, a silent contempt has been the universal award.

We repeat here our oft expressed opinion, that no remedy known to man has any radical, permanent efficiency over consumption, except so far as it promotes a healthy digestion of food; whatever does that, makes the first step towards the arrest and cure of the disease. But another step must be taken, or this first one will inevitably fall short of a desired result, and that second step is, *large and moderate out-door activities*. We cannot express the earnestness we feel in having these two ideas taken hold of, not only by the people, but by the medical profession of all lands.

SMOKEY CHIMNEYS.

NEXT to burning wood in a fire place on old fashioned "dog irons," mineral coal in an open grate makes the most cheerful and lively fire; but as three-fourths of the heat goes up the chimney, various patterns of stoves and furnaces have been introduced as a matter of economy, because twenty dollars in money had to be expended, to get five dollars worth of warmth. An English board of health advises to make the grates broader, and not so deep, while by having a flue not over nine inches across, these advantages will be gained, a large part of the smoke will be consumed, a great deal of heat will be saved, and the tendency to smoke will be greatly diminished.

The warmer a chimney is, the better it will draw, hence the chimney should be incorporated in the wall of the building; it should be on the south side of it, and if between two buildings, it will draw better than if at an exposed end.

The flue of a chimney should be smooth on its sides, and should grow broader as it ascends, rather than narrower.

A recent improvement in coal grates in burning the smoke and gas, and saving heat, is to have the angle made by the back of the chimney, and the rear part of the flue perfect and tight, thus detaining the smoke and gas just over the fire long enough to be consumed, while any remnant left, travels three or four inches outward towards the room, and then ascends through a chink three or four inches deep just behind the arch.

THE WORLD'S WORKERS.

ON a mellow afternoon of the early fall, we read a tract for the first time which put us on a train of thought having in it the elements of the beautiful and the sad. Beautiful, because it shows that there are grand workers on the earth's surface; and not the less grand because they "choose not to let the left hand know what the right hand doeth," working in secret and rejoicing in that work, not for the human applause it will bring, but for the good it may do humanity, and for the sufferings it may avert from the brother man, some unknown brother battling with life's toils and trials, its hardships and its bitter tears. Here is a man who is a stranger to the ineffable sweets of wife-love, but his heart must be in a good place, for it must love something, and it spreads itself out to cover all human kind.

This tract is published and scattered abroad in thousands at the expense of the composer, thus making himself one of the army, whose work is not to murder, but to save and happy, and bless. We re-publish the tract in the sad remembrance of that larger multitude of workers who are busy in pulling down, in destroying, in sowing the seeds of drunkenness, and prostitution, and crime:—

Throw physic to the Dogs, I'll none of It.—Shakspeare.

MY OWN EXPERIENCE!

*Or how to get rid of a Cold and its attendant ails and aches, viz.,
rheumatic pains, head ache, depression of spirits, etc.*

BY A BACHELOR.

Take an hour's walk, *regardless of the weather*, immediately before retiring to rest at night. Put on an overcoat, or *two* if necessary, and overshoes also, if the dampness of the weather requires it. With *mouth closed*, head erect, and with the shoulders thrown back, to enable you to breathe the more freely, walk half an hour from home, and the other half back. Avoid all "*Lager Bier Saloons*," or drinking places, *Oyster Houses* or *Restaurants*, on the way. Get into bed at once upon reaching home; cover up warmly, and my word for it, you will be quite clear of your cold *if a recent one*; the next morning, besides having had a good night's rest. But should the *cold* still continue, repeat the walk the following evening, *observing the same precautions*, and the next evening if necessary. If you have a sore throat or a tooth-ache, wrap a tippet around your throat and the lower part of your face in addition to your other covering, and keep the tippet on during the night, taking it off in the morning, but, if need be, keep it on during the following day, but do not take it off until you go to bed at night, or until the following morning.

Having given the foregoing a test, for a series of years, and having thereby warded off all the serious results which *inevitably follow* neglected colds, I have saved myself the necessity of taking medicine of any description, and from detention from business.

N. B.—Night air is said to be *unhealthy*. So it is, but you will experience no ill effects from it, so long as you *keep in motion*, and do not stop by the way!

☞ *The experience of one who may be met, any evening, on Broadway—stormy evenings not excepted—between the hours of eight and nine o'clock, taking his accustomed hour's walk, before retiring to rest.*

EATING AND DRINKING.

HALF knowledge is the source of a large number of the errors and discomforts in practical life. We must have both the knowledge and the reason of a thing in order to derive the highest advantage from our intelligence. The consciousness of a mere fact is comparatively valueless, besides it is hard to remember. Knowing the reason of a thing aids very much in impressing it on the mind. Our domestic directions and instructions should be oftener imparted in this manner than they are.

We wish the habitual readers of our Journal to grow up intelligent on health subjects. If we state a fact, or lay down a rule without a reason for it, some other person may give advice in direct variance, and the reader be thus left in a state of betweenity, or he may give a reason, adequate in his own view, and thus mislead.

We have advised persons that it is not well to drink cold water, or any other fluid, largely at meals; if we must drink something, it should be warm rather than cold, especially if one is an invalid. A sip or two of cold water, now and then during a meal, is admissible to persons in good health. We have lately seen a statement from *Orr's Chemistry of Food and Diet*, that drinking during meals is *not* an obnoxious habit. If the reader will look with us into a man's stomach during a meal, he can perhaps judge as well as we can as to the facts in the case. This ocular view of the stomach has been afforded to medical men at different times, and the facts are not to be disputed. A gun loaded with buck shot was accidentally discharged into the stomach, the parts healed, leaving a cavity which gave facilities for observation.

The temperature of the stomach is about ninety-six degrees. A glass of cold water is about forty degrees more or less. When it is introduced into the stomach through the throat, it must diminish its temperature. But digestion cannot go on unless there is a heat of upwards of ninety degrees in the stomach; hence when a man who is eating or has just eaten his dinner, drinks a glass of cold water, the process of digestion is seen to be arrested as suddenly as water ceases to boil when cold water is added, and the power of digestion remains arrested, until the water has been long enough in the stomach

to acquire an additional heat of some fifty degrees. This heat is abstracted from the body. Thus it is that persons of weak health on going to the table of a summer's day, abundantly warm, leave it in a chilly condition, from having partaken largely of cold water. Such is the result sometimes from an ordinary meal, in persons of poor health, without drinking anything cold. If the meal be a hearty one, and the person has but little vitality, and goes out in the cold soon after, he will most probably lose his life. This was the manner of the death of the Duke of Wellington. He ate largely of venison, of a cold, damp, drizzly November day; the stomach could not get heat enough out of the body to carry on digestion. The system was loaded down, chilled, and oppressed, inducing stupor and eventuating in death next day perhaps. We know a gentleman of regular habits, who watched over himself with extraordinary care, approaching his eightieth year, J. W. S., the associate and personal friend of HENRY CLAY, a half a century before. He ate a hearty breakfast and walked to his office, two miles distant, the thermometer near zero, with a cutting wind from the river, and nothing to break its force; this double draft upon his vitality, or rather treble one, the walk in a wind, the coldness of the atmosphere, and the full stomach, at his great age—the assets—the supply of warmth, was overdrawn; in other words, he was thoroughly chilled, fell into a kind of stupor and died in two or three days. Therefore, exposure to severe cold immediately after eating, is always dangerous. The slightest chilliness after a meal, should drive any one to the fire, there to remain until it has passed entirely away. With these indisputable facts before him, the reader must see that drinking freely of cold water at meals, immediately arrests digestion, arrests a natural process of the bodily functions; and to arrest nature in such a work cannot be beneficial, and to persons not in full health has been fatal, and may be so again.

To invalids we say, if you drink anything at all at your meals, let it be hot, and not much of that even. An ordinary teacup full is enough, for it is seen that when any fluid is drank at or soon after meals, even water, the watery particles must be removed from the stomach before the process of digestion is resumed.

WINTER RULES.

NEVER go to bed with cold or damp feet.

In going into a colder air, keep the mouth resolutely closed, that by compelling the air to pass circuitously through the nose and head, it may become warmed before it reaches the lungs, and thus prevent those shocks and sudden chills which frequently end in pleurisy, pneumonia, and other serious forms of disease.

Never sleep with the head in the draft of an open door or window

Let more cover be on the lower limbs than on the body. Have an extra covering within easy reach in case of a sudden and great change of weather during the night.

Never stand still a moment out of doors, especially at street corners after having walked even a short distance.

Never ride near the open window of a vehicle for a single half minute, especially if it has been preceded by a walk; valuable lives have thus been lost, or good health permanently destroyed.

Never put on a new boot or shoe in beginning a journey.

Never wear India rubbers in cold dry weather.

If compelled to face a bitter cold wind, throw a silk handkerchief over the face, its agency is wonderful in modifying the cold.

Those who are easily chilled on going out of doors, should have some cotton batting attached to the vest or other garment, so as to protect the space between the shoulder blades behind, the lungs being attached to the body at that point; a little there is worth five times the amount over the chest in front.

Never sit for more than a minute at a time with the back against the fire or stove.

Avoid sitting against cushions in the backs of pews in churches, if the uncovered board feels cold, sit erect without touching it.

Never begin a journey until breakfast has been eaten.

After speaking, singing or preaching in a warm room in winter, do not leave it for at least ten minutes, and even then close the mouth, put on the gloves, wrap up the neck, and put

on cloak or overcoat before passing out of the door; the neglect of these has laid many a good and useful man in a premature grave.

Never speak under a hoarseness, especially if it requires an effort, or gives a hurting or a painful feeling, for it often results in a permanent loss of voice, or life long invalidism.

TAKING COLD.

A large number of fatal winter diseases result from taking cold, and often from such slight causes, apparently, as to appear incredible to many. But, although the causes are various, the result is the same, and arises from the violation of a single principle, to-wit, cooling off too soon after exercise. Perhaps this may be more practically instructive if individual instances are named, which, in the opinion of those subsequently seeking advice in the various stages of consumption, were the causes of the great misfortune, premising that when a cold is once taken, marvellously slight causes serve to increase it for the first few days, causes which, under ordinary circumstances, even a moderately healthful system would have easily warded off.

Rachel the tragedienne, increased the cold which ended her life, by insufficient clothing in the cars, in travelling from New York to Boston; such was her own statement.

The immediate cause of the last illness of Abbott Laurence, the financier, and the philanthropist, was an injudicious change of clothing.

An eminent clergyman got into a cold bed in mid-winter within fifteen minutes after preaching an earnest discourse, he was instantly chilled, and died within forty-eight hours.

A promising young teacher walked two miles for exercise, and on returning to his room, it being considered too late to light a fire, sat for half an hour reading a book, and before he knew it, a chill passed over him. The next day he had spitting of blood, which was the beginning of the end.

A most promising and active clerk in a "Russia house" of great wealth in New York, was caught in a rain in going to the store, where he found a dozen or more letters which

had to be answered by the steamer which was to start at noon. Being in most robust health, never having been sick an hour for years, he thought he would "get through with his letters first," before removing his dampened garments, as it was in mid-summer. Next day he had a hemorrhage of nearly a quart of blood, and at the end of four months he is scarcely able to "crawl out of the house."

A lady walked from "Stewart's" to Union Square on a beautiful spring day. On reaching home, she immediately changed her dress, in a room where there was no fire. The same night she was surprised by an attack of asthma, which very nearly proved fatal within a week.

A mother sat sewing for her children to a late hour in the night, and noticing that the fire had gone out, she concluded to retire to bed at once; but thinking that she could "finish" in a few minutes, she forgot the passing time, until an hour more had passed, and she found herself "thoroughly chilled," and a month's illness followed to pay for that one hour.

Many a cold, cough and consumption is excited into action by pulling off the hat or overcoat as to men, and the bonnet and shawl as to women, immediately on entering the house in winter, after a walk. An interval of at least five or ten minutes should be allowed, for however warm or "close" the apartment may appear on first entering, it will seem much less so at the end of five minutes, if the outer garments remain as they were before entering. Any one who judiciously uses this observation, will find a multifold reward in the course of a lifetime.

CONSTIPATION.

In the editor's book on Health and Disease—the third edition of which is called for within nine months after its first issue—is an article on this subject, which ought to be read and studied, and practically observed from early childhood by every human being. No person can be well long who does not have one action of the bowels every twenty-four hours, and to maintain a healthful regularity by means of natural agencies, such as by the ordinary food and drink is of the utmost importance to all. Some time in December, the third edition will

be issued. Any of our subscriber sending to the editor one dollar, will receive it by mail, post-paid. But for those who may not feel inclined, or able to purchase the volume, we advise that whenever the bowels fail to act at the accustomed time, do not eat an atom of anything until they do act; in the meanwhile, drink as largely of cold water or herb tea as possible, keeping about in the open air, or follow steadily the ordinary avocations. It rarely happens that the fasting need be continued longer than twelve or fifteen hours; then eat moderately for a day or two; this is greatly better than the simplest medicine.

Any one having the tiniest mite of common sense, ought to know that if we continue to eat when there is no outlet, there must soon be a blow-up in some direction. A lawyer in this city, a man of talent, energy and high character, assured us that until he saw our book, he imagined, and acted accordingly, that the best way to do "when constipated, was to eat more, and push it out." The result was frequent attacks of painful and dangerous disease.

PROPOSITION EDITORIAL.

WE wish our subscribers would "hurry up" their renewals, and busy themselves in sending additional names enough to make us rich. We had a real old fashioned cry, a boyish boo-hoo last Sunday afternoon, at Mr. Pease's Five Point Mission, with a Cincinnati "Father."

Mr. Smith was the speaker; can't say whether it was John or Joe, he only said he was Smith, and everybody knows Smith. He was not a citizen. He was describing the painful and fruitless efforts which he knew some of the fallen sons and daughters of misfortune to be making, to get employment, so that they might stand up again, and be men and women once more, but they were doomed!—no man would "hire them," and they had to sin or starve! A dreadful alternative!!

If we should be made rich by the industrious efforts of our present subscribers to increase our list, we would pay our just debts, and crow a whole year. Meanwhile, we would go to work and scatter our fortune, (as we have scattered fortunes

before,) for what's the use of a fortune if you don't do something with it? The second item in the programme would be to invest money enough in the English funds to give each of our daughters a small annuity, payable quarterly, and which by no act of theirs could be transferable during their life time.

Our only boy, Robert Stephen, we would leave to hoe his own row, by the aid of a fair education and a good trade.

The third step would be to lease for a term of years, rooms of large stores and warehouses in different parts of New York, and fit them up cozily for purposes of religious worship, morning, noon and night, on Sundays. Everything should be cheerful, comfortable, and very plain, with arm chair seats for five hundred persons. There should be a prayer book with plain binding, white page, and large letters, for each seat, with a plain, common sense, pious minister, of any evangelical denomination, to officiate. In front of him there should be three men singers, and nine women singers, who should be all handsome and young, with fine and cultivated voices. No hymn should be over three verses, and no sermon over half an hour, no prayer over half a page, and that should be read. O! the profanations we have witnessed in attempts to be voluble and eloquent in prayer!—We are not an Episcopalian

These "upper room" churches should be free to every son and daughter of want, misfortune or crime. At the end of each service, a "sandwich" should be given to each person on leaving the house, or, in place of that, a Bible tract, that is, a single piece of paper with a hymn and a prayer on one side, and a scripture incident or narration, "without note or comment," on the other; besides these, arrangements should be made by which those who were really needy, should be placed in situations where they could help themselves, if they were willing to work, and willing to do their very best, for very scant wages, until time was allowed to estimate their value, for it is no charity to give a trifling person high wages; and it is a far greater charity to place it in the power of persons to earn money, than to give them money, for three times out of four, money given to the poor, is worse than money thrown away; at least it is our observation, that money gotten with only the effort of receiving it, is never duly appreciated, or wisely spent.

If any of our readers have a spare dime or dollar for the poor, they can give it to the society for the relief of "poor widows with small children;" none of the officers are paid, nor do they ever give money, nor anything else, without a personal enquiry at the place where these poor persons live, as to their character, and their habits of life; if everything is satisfactory, and they show a disposition to industry and tidiness, food or clothing is given them in small quantities at a time, and at regular short intervals.

A FIRE ON THE HEARTH.

How it carries us back to the days of happy childhood, when roaring wood fires blazed high up the chimney, with the shadows of flame flickering on the wall; pussy cat in one corner, the dog in the other, and the children sprawling about promiscuously, some reading, some tittering, some nodding, and all happy!

Ever since we came to New York, we have had "a longing and a sighing" for the leeks and onions of Egypt, the peculiar institution not excepted. We have, as to fires, made all sorts of experiments and changes, with portable furnaces, and unportable; grates, and no grates; ten plate stoves, and stoves with no plates at all, and at long last, we have gotten back to first principles, a fire on the hearth. Here, in our office, at 42 Irving Place, New York, we have the greatest unicity in Gotham, a hard coal fire burning fiercely, flat on the hearth, on a level with the floor, with a great flaring jam, capacious enough to receive our four, from twelve, down to six, with the upper and the lower house, and "Samuel" and grandmother besides with room to spare for any welcome "prophet" who may chance to call, for the ever ready "chamber."

There is no visible "blower," very little dust, and absolutely no gas. The ashes need removing but once a year. By the extra heat, pure air direct from out doors, is warmed and conveyed into a room above, without the possibility of meeting with a red hot metallic surface, or with any corrupting source whatever, it is simply pure air warmed. To any one subscribing at our office for Hall's Journal of Health for 1860, we will exhibit this rare sight free of charge!! All are

earnestly invited to "come and see." To those who dislike furnace heat, this open, low down, air tight, easily regulated grate, with its large broad bed of burning coals, will be a great desideratum, and yet it is the only one in New York.

THE CONTRAST.

A good man says he knew two families who lived within a few minutes walk of each other, both were respectable, and rich; each had seven children, five sons, and two daughters; each lost a son early. The parents of one were eminently pious, and gave to their children a strictly religious education, requiring them to work hard while pursuing their studies; the parents of the other were fashionable people, the "elite" of the village, they were generous, honorable, and high minded, their children were petted, and indulged, and knew no family altar.

A third of a century has passed away, and all the parents have gone to their long home. Those of one family living to fatuity and garrulous old age, their wealth all gone; the others died with peace and plenty all around them, all their surviving children living in abundance, and usefulness, and honor; three of the four sons being ministers of the gospel, working, faithful men; two others are officers in the church, to which they are morally and pecuniarily pillars. Of the other family, only one daughter survives; two sons blew their brains out, another cut his throat, after having killed several men at intervals of several years, and having been a long time the terror of the town.

As a means then of physical, as well as moral health, a consistent religious training is of the first importance, literally giving "promise of the life that now is, and of that which is to come." To those, therefore, of our readers to whom we may speak for the last time, this being the closing number of the present volume, and they not choosing to renew, we give this parting advice;—if you wish your children to grow up to be healthy and useful, a comfort and an honor to yourselves, and the support of society, teach them in their youth, how to pray, and how to work, by praying and working with, and for them;

because, while the physical industries impart health, the moral teachings restrain, as well as indispose them, to those intemperances and indulgences which destroy the body and debase the soul. Be assured that it is from praying parents that children come who are to be the lights of their age, and the men of the times. As proof, note that of one hundred students at the Theological Seminary at Columbia, South Carolina, ninety-nine received their first religious impressions from praying mothers.

ANAL ITCHINGS.

THIS is a malady which is never referred to, except in professional works, and yet it is an ailment which gives an incredible amount of annoyance, coming on as it does on retiring to bed, and continuing nightly for many years, making sleep impracticable, sometimes for many hours together. It is sometimes a dyspeptic symptom, at others, it arises from a multitude of small worms at the parts. As an unprofessional man is not likely to know the real cause, and yet may not like to ask for advice, strict cleanliness and frequent ablutions are essential; then regulate the diet, living mainly on cold bread, fruits, and fresh meats. But for instantaneous relief, inject a teaspoonful of camphor water, or dip the fore-finger in the water, and apply it. One or two applications are often sufficient.

Or apply twice a day, an ointment made of sixty grains of calomel, and a heaping teaspoonful of hog's lard, then powder with camphorated starch, made by mixing intimately a dram of campher with four drams of starch.

NURSING ANIMOSITIES.

How it warps the judgment, how it eats out the soul, how it kindles into fierce flame the worst passions of our nature, how it magnifies to mountain proportions, the veriest trifle which, in better and nobler moments, would have been passed over with an indifference which would not have given it a second thought. How mean it is too, to mope, and fume, and

fret for half a night about a little grievance which, if it had been committed with the utmost deliberation, should have been passed over with a magnanimous forgetfulness. But when it is remembered that most frequently the offence is imaginary, or has arisen from thoughtlessness or inadvertence, the poor fretter becomes the object of our commiseration. Human life is too short, it is too holy a thing to be frittered away in cherishing animosities or in recording wrongs.

SELF COMPLACENCY.

DURING the last week of October, eighteen hundred and fifty-nine, of all the persons who died in Boston more than one third were the victims of consumption, and yet, the Bostonians account themselves the most learned, refined, and cultivated, in all this wide land. Few Greenlanders die of the terrible malady; not two per cent. of the deaths in the City of Mexico are of consumption, so that this fell disease does not appear to be the peculiar child of heat or cold or latitude, it is founded in unwise habits of life; unwisdom in eating, in drinking, in recreations, in exposures, in the daily habits of business and social life. The Bostonians seem to have made as unfortunate a use of their self-claimed intelligence in the preservation of the physical health of their city, as they have in their religions. It is from Boston that the keenest shafts against the Christian religion have been sped; orthodoxy, the faith of the fathers of the olden time, is the target of renegade sons, and save the mark, of daughters too. When a minister's daughter and a minister's son so write that the uncircumcised come up, and catching them gladly by the hand exclaim, with beaming eyes, "Brother!" may we not inquire whether self complacency is not a physical and moral nuisance which ought to be abated "*vi et armis*."

SUGGESTIVE.

FAST men, convivial men, men who love to "sport," generally have a short life, although it is apparently a merry one, for the bottle is an inseparable companion; in some form or

other, brandy or wine is an indispensable item. Twelve years ago, a sporting party in one of its convivial moods buried a bottle of liquor, with the agreement that the survivor of them all, should repair to the spot, dig it up, and drink it to their memories. A few days ago, the last man performed the sad task. Only twelve years ago, and of all that merry company a single man remains! A temperate life, a life of religion expressing itself in daily good doing would have told a very different story.

CORNS CURED.

THE safest, the most accessible, and the most efficient cure of a corn on the toe, is to double a piece of thick soft buckskin, cut a hole in it large enough to receive the corn, and bind it around the toe. If, in addition to this, the foot is soaked in warm water for five or more minutes every morning and night, and a few drops of sweet or other oily substance are patiently rubbed in on the end after the soaking, the corn will almost infallibly become loose enough in a few days to be easily picked out with the finger nail; this saves the necessity of paring the corn, which operation has sometimes been followed with painful and dangerous symptoms. If the corn becomes inconvenient again, repeat the process at once.

FINGER NAILS.

THE eminent lecturer and missionary relates that for forty years a fanatical Hindoo cultivated the growth of a finger nail, and that he found its measure to be thirteen inches and a half.

The finger nails grow their whole length in a few months—faster in summer than in winter. They should be trimmed once a week slowly and composedly, with a pair of sharp blunt-end scissors, closer at the ends than at the sides, thus preventing the skin from rising, causing as to the toes, that most distressing ailment called in-growing toe nail. Accumulations under the ends of the nails should not be removed by any metallic substance, but by a piece of soft wood, or which is still better, by a thorough washing of the hands. We have seen “beauty and the beast” united, in a handsome face, and a suggestive rim of black at the ends of the fingers.

NOTICES, REVIEWS, &c.

Our editorial brethren are respectfully requested to give notice that the *Journal of Health* begins its Seventh Volume with January, and that now is a good time to subscribe, sending their subscriptions to Dr. W. W. HALL, New York, Editor.

The Messrs. Fowler & Wells, 308 Broadway, New York, have just published *Hints Towards Physical Perfection, or the Philosophy of Human Beauty*; showing how to retain and acquire bodily symmetry, health and long life. By Dr. H. Jacques, pp. 244, 75 cts., 1859. This book contains much that is useful, true and safe.

"*The Right Word in the Right Place*," 214, 18mo., by the same publishers; 50 cents. Being a pocket dictionary and reference book, about writing for the press, punctuation, proof reading, synonyms, technical terms, mottos, foreign words and phrases. It is one of the most unexceptionably useful publications ever issued by that house.

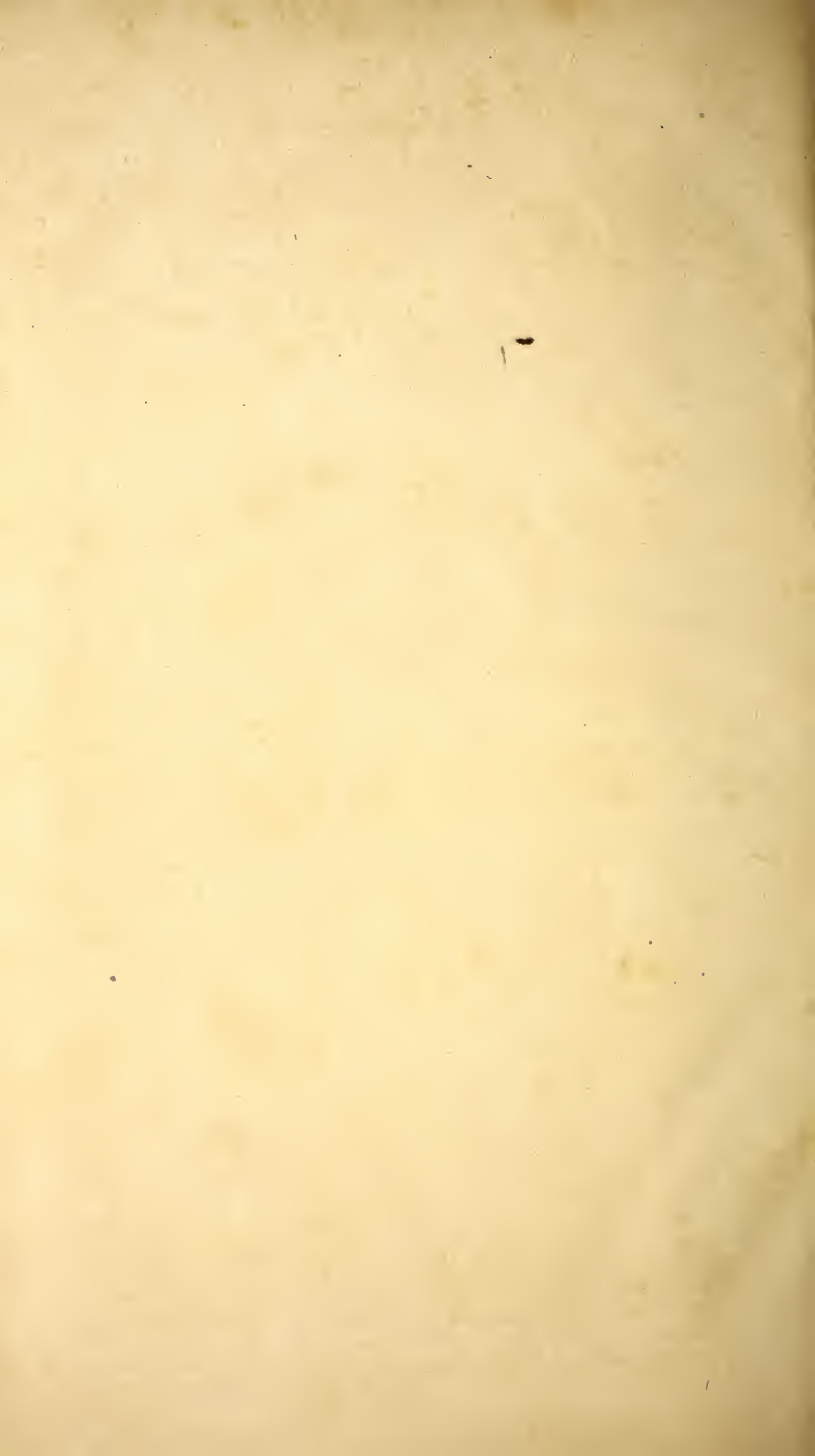
The Christian Review, (Baptist,) \$3.00 a year. Edited by Rev. Drs. E. G. Robinson and V. R. Hotchkins, and published by Sheldon & Co., at 115 Nassau street, New York. It enters its twenty-fifth volume, and is one of the very ablest religious reviews published in this country.

Leonard Scott & Co., 79 Fulton street, New York, republish, promptly and in beautiful style, for \$10.00 a year, *Blackwood's Monthly Magazine* and the four Quarterlies, that is, the *London*, *Edinburgh*, *Westminster* and *North British*, or separately, \$3.00 a year.

The Pacific Expositor, edited by Rev. W. A. Scott, D. D., of San Francisco, monthly, \$3.00 a year, has, as we perceive from our exchanges, met with a wide and cordial reception. It richly merits, and we trust it will receive a prompt and wide patronage.

Our Daughters. Mrs. T. P. Smith, the accomplished Principal of Mystic Hall Seminary, near Boston, Mass., has assumed the direction of the Washington (D. C.) Female Institute. Her capability and energy will achieve success in her new enterprise, as it has done before in New England.

Buttermilk. Some of the medical journals are advocating the free use of buttermilk, as having a large efficiency in enabling persons to grow old without that stiffness of joint and limb so common to the aged, and that it is greatly promotive of the general health of all. We can testify to two things, that we are very healthy, and that we love and use buttermilk daily from the New Jersey and Rockland County Milk Association, in Tenth street, near Broadway; but we can't conscientiously or wisely say, whether buttermilk gives health or not, for we were well enough before we commenced drinking it, and are well enough still. We can, however, say this, that it does not appear to be hurtful, which is more than can be asserted of beer, gin, wine, brandy, whisky, coffee, tea, tobacco and swill milk.







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